PĀRAMEŚVARĀGAMA

Rama Ghose

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ENGLISH TRANSLATION AND NOTES

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DEDICATION



This gem of Āgama is dedicated to the noble soul, the 85th pontiff of the Kāśī Viśvārādhya Jñānasiṁhāsana, Late Śrī 1008 Jagadguru Viśveśvara Śivācārya Mahāswāmiji.

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Founder of Shaiva Bharati Shodha Pratishthanam



Shri Kashi Vishwaradhya Jnanasimhasanadhishwar
Shri 1008 Jagadguru Dr. Chandrashekhar
Shivacharya Mahaswamiji

BLESSINGS

Vīraśaivism occupies a specific unique place in the religious philosophies of India. It is based on the twenty eight Śaivāgamas, such as Kāmikā etc., as stated by Śri Śivayogī Śivācārya in Siddhānta Śikhāmaṇi, the most illustrious scripture of Vīraśaivism :—

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम्।।

—*Siddhānta Śikhāmaṇi 5.98*

Thus the doctrine has been supported. Lord Śiva manifests four Vedas from his exhalation where as twenty eight Śaivāgamas have also been emanated by him through the verbal expression. One has been given the right to study Vedic scriptures only on the ground of being 'Dvija' i.e. initiated with sacred thread as per the discipline of 'Varnāśramas'— the four categories of social order. By that some persons are bound to be deprived of the spiritual progress. Then Āgama scriptures are being propounded by the Lord for the spiritual upliftment of those who are eligible on the basis of

their own capability irrespective of caste, colour and creed. So, Āgamas advocate the right of religious life only on the basis of spiritual status of the person concerned, not on any other standard or condition. To compare it with the present system of education and occupation, there are two ways of entry— one through reservation and the other on the basis of merit without any discrimination. According to Āgamic tradition everybody is eligible to enter into the spiritual life only on the basis of inner capability as decided by guru irrespective of caste and sex. Lord has imparted the Āgamic tradition to provide a uniform opportunity to all, so that nobody should be deprived of the spiritual upliftment on account of the lineage or social status. In Āgamic Tradition when the disciple aspires for initiation, Guru remains concerned not with the caste or social status etc. of the disciple but only with the symptoms or the preconditions of the onset of grace, as Siddhānta Śikhāmaṇi advocates :

इति शुद्धेन शिष्येण प्रार्थितः परमो गुरुः।
शक्तिपातं समालोक्य दीक्षया योजयेदमुम्।।

Siddhānta Śikhāmaṇi, 6.10

Thus keeping in view the welfare of the whole mankind, the religion and philosophy of Vīraśaivism has been propounded.

Though Vīraśaivism is mainly based on Āgamic principles, but it has also adopted the portion of Veda which is in conformity with its doctrine. So, Vīraśaivism may very aptly be termed as 'Tāntric-Vaidic' philosophy. It has been propounded in the later portion of the twenty eight Āgamas that have been emanated from the Īśāna face of Śiva. Pārameśvarāgama is one of them which consists a systematic and complete discussion regarding the Supreme Reality and hence is named as such. Again, the scripture has been advocated by the Supreme God himself. So, it may aptly be called as 'Pārameśvarāgama'. Shaiva Bharati Shodha Pratisthanam, Jangamawadimath, is aimed at the collection, compilation, translation and publication of all the available Śaivāgamas. Learned scholars have been performing this important and auspicious work. Pārameśvarāgama has already been published with Hindi and Kannada translation. Now I feel immense joy in presenting this important scripture of Vīraśaivism with English translation, notes

alongwith a detailed introduction by Dr. Rama Ghose, a senior member of the advisory committee of Shaiva Bharati Shodh Pratisthanam. She is also the Reader and Head, Deptt. of Philosophy, Arya Mahila Mahavidyalaya, affiliated to Banars Hindu University. Despite of her busy schedule in the college and other academic works, she has always been associated with the Shodh Pratisthanam from the very inception. Her works on Candrajñānāgama and Makuṭāgama have also been appreciated by the scholars. I extend my blessings and hope that she may continuously be able to render her service to the scriptural literature of the religion and philosophy.

In this regard I would like to inform the honourable readers that a parallel institution, namely, 'Vīraśaiva Anusandhān Saṅsthāna' as a branch of Shaiva Bharati Shodh Pratishthanam, has been established in Banglore where many learned scholars have translated Candrajñānāgama, Makuṭāgama, Kāraṇāgama and Pārameśvarāgama in Kannad language. More over, seminars and symposiums have occasionally been arranged and the proceedings are also published. On the 3rd and 4th August, 02, a seminar was held on the topic 'Śaivāgamas and the Vacana literature of Karnātaka'. Eight Scholars contributed their essays. All of them were unanimously of the same opinion that the basis of Vacana literatures may very aptly be traced to the teachings of Śaivāgamas. All the publication works and other academic activities have been guided and advised by the eminent scholar Pandit Vrajavallabha Dwivedi, the director of Shaiva Bharati Shodha Pratisthanam. Grace and disency are added by the nice arrangements done by Dr. G. C. Kendadamath. Sri Chidananda O. Hiremath (Kasagi) and Sri Rajashekhar G. Hiremath always remain busy in composing so that the books may see the light of the day. The name of the printer Mittal Offset is to be mentioned for his fine work.

May Jagadguru Vishwaradhya, Kashi Vishwanath and Goddess Annapurna shower grace to all.

इत्याशिषः

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INTRODUCTION

Āgama and Nigama are the vast, unfathomable treasures of the Indian Religion and Philosophy. Sanskrit lexicon 'Nighantu' names the Veda as 'Nigama' and Tantras as 'Āgama' and hence both have been regarded under a common caption as 'Śrutī'. Śrutī denotes both Veda and Tantra, the two parallel stream of expressions of the nature of Reality and the means to achieve the one and the same goal, though adopting a different approach of their own. The syllable 'A' denotes that which is originated, 'ga' signifies 'falling' i.e. falling to the Goddess Pārvatī and 'ma' means the religion or the doctrine for the devotee. It is the exposition of divine knowledge, and the way to attain it through the prescribed procedures and meditation along with the hymns. According to Pauṣkar Āgama, there are ten Śaivāgamas and eighteen Rudrāgamas recognised as Siddhāntāgama. Kāmika, Yogaja, Cintya, Kāraṇa, Ajit, Sudīpta, Sūkṣma, Sahasra, Suprabheda, Śiva and Vijaya, Pārameśvara, Nihśvāsa, Protgīta, Mukhabimba, Siddhamat, Santāna, Nārasiṁha, Candrahāsa, Bhadra, Svāyambhu, Viraja, Raurava, Makuṭa, Kiraṇa, Lalita, Āgneya and Parākhya are the eighteen Rudrāgamas manifested by Śiva to the eighteen Rudras. This has been stated in Kiraṇāgama and Śrikanṭhī-saṁhitā that though the knowledge by itself is undivided and indivisible but Paramaśiva, the omniscient ultimate Reality, out of compassion for the welfare of the world, manifested this eternal knowledge primarily to the ten Śivas and eighteen Rudras for the purpose of revealing it to the empirical world through the divinities and ṛṣis. It is pertinent to note here that the Vedas also represent indivisible eternal knowledge which is revealed to the ṛṣis in a state of spiritual trance of deep meditation.

Pārameśvarāgama, as stated above is one of the famous Rudrāgamas revealed as the discourse between the God (Śiva) and Goddess (Pārvatī). This Āgama often follows the Vedic tradition along with the Āgamic approach, such as, Tapa, Karma, Japa, Dhyāna and Jñāna (penance, action, repetition of hymn, meditation and knowledge) have been regarded as five-fold Yajña named as Pāśupata-vṛata

(Pāśupata discipline) in the Vāyavīya Saṁhitā of Śiva-Mahāpurāṇa. Sūkṣmāgma and Pārameśvarāgama describe the above mentioned discipline which have again been stated in Siddhānta Śikhāmaṇi (9.21-24). This indicates that in Āgama Tantra much more ephasis has been attached to internal meditation than the external worship. Devīkālottara śaivāgama specially descirbes the nature of internal worship (Antaryāga). Some verses of Pārameśvarāgama are in conformity with Bhagatgītā. Twentyeight elements of Śrimat Bhāgavat have been recognised in this Āgama. "Tripadārthan catuṣpadam" (2.10-31-32) and "Brahmādyāḥ sthavarāntāśca" (12.60) etc. verses possess the parallel idea of 'Brahma-bhāvanā' in Kūrma, Garuḍa and Viṣṇu Purāṇa. Hierarchy of Śaiva devotee have been enunciated clearly: Pañcasūtra-liṅga, Prāsād Pañcākṣarī, Pañcānuvāk, Rudrādhyāya, Rudraikādaśinī, Aṣṭabandha, Tuti, Dhyāna etc. significant consepts have duly been explained along with prescribed procedures and hymns. Regarding the worship of various spiritual disciplines, Pārameśvarāgama maintains a broad view of recognition of dignity and utility of each and every discipline.

Present scripture is edited by Pt. Vrajavallabh Dwivedi, Director, Shaiva-Bharati Shodha Pratishthanam, on consulting the following copies :

i. Pārameśvarāgama (with Marathi translation) 2 Vols. Edited and translated by Mallikarjuna Shastri, Solapur, 1904 and 1905. Variants have been indicated by the word 'Kati'.

ii. Pārameśvarāgama (in Kannada script). Tantrasaṁgraha, Śaṅkarappa Accappa Topigi, Mysore, 1914.

iii. Manuscript available in Jñāna-Mandir, Jangamawadimath. Pages 114, size 12.2 x 5.2, 9 lines in each page, 40 letters in each line, in Devnagari script, on paper. A beautiful picture of Shiv-family is attached in front page.

iv. Manuscript No. 86113, Saraswatī Bhavan, Sampurnanand Sanskrit Vishwavidyalaya, Pages 121, Size 14 x 4-5, 9 lines in each page, 36 letters in each line, Devnagari script, on paper.

v. Manuscript available in Jñāna-Mandir of Jangamawadimath. Pages 2-136, size, 12 x 4, 8 lines in each page, 37 letter in each line, in Devanagari script, on paper, broken 23rd chapter is included only in this manuscript.

First chapter deals with the nature of the various doctrines, namely, Saugata, Vaidika, Saura and Vaiṣṇava etc. The name Saugata includes the doctrines of Bauddha, Carvak, Jaina and others. On the other hand Vedic principles are in conformity with the Vedas which again is divided into five, namely, Vaikartan, Āditya, Pauṣṇa, Mārtaṇḍya and Saura. Sūrya is known as the 'Adhipati', the lord of all divinities. Again it is stated that the tradition considers Vaiṣṇava doctrines superior to the Saura etc. Vaiṣṇavas worship God as Gopala, Narasiṁha, Rāma, Kriṣṇa, Nārāyaṇa and chant the Vaiṣṇava Gāyatrī. Śaiva doctrines have been declared as supreme and divided into seven sects, namely, Vīraśaiva, Anādi śaiva, Ādiśaiva, Aṇuśaiva, Mahāśaiva, Yogaśaiva and the famous Jñānaśaiva. Among them Vīraśaiva is considered to be the supreme. Apart from them other seven schools have been enumerated, namely, Gāṇapatya, Vīrabhadra, Bhairava, Śarabha, Nāndikeśa, Kaumāra and Paiśāca which are again subdivided into several subsects. Among these schools narrated above, the later is superior to the earlier. But the Śaiva school is the supreme among the all six Tantra schools, namely, Vīraśaiva, Vaiṣṇava, Śākta, Saura, Vināyaka and Kāpāla. It has been advised that adherer should observe the disciplinary path of his own Tantra. It has repeatedly been emphasised that the followers should strictly stick to their own paths. Śaiva schools are further divided into four sects, namely, Śaiva, Pāśupata, Soma and Lākula. Śākta doctrines are classified into four, namely, Nityā, Anityā, Sābarā and Śakti. There are four divisions of Saura sect i.e. Brahmā, Indra, Sāvana and Sūrya. Nirīśvara, Seśvara, Kāpāla and Bhairava are the four sects of the Kāpālika school. Pañcākṣara is the principal hymn of all the Śaiva sects because it assumes the form of Śiva Himself. On an enquiry by Goddess regarding the relative hierarchy among the various sects, God categorically emphasises the uniqueness and greatness of all sects since liberation is the only goal of all. The path of Vīraśaiva as advocated by the Lord is easier to observe and is also provider of benign results. For this reason Vīraśaivism has been considered as supreme among the all, since it bestows both the enjoyment and liberation. Then the glory of wearing Rudrākṣa, sacred ash and Iṣṭaliṅga has been enunciated in details. On enquiry by the Goddess as to why the term Vīra is not attached to any other doctrine except Vīraśaivism, Lord replies that the person attaining the Turya, the fourth state, is named as Vīra but as for Vīraśaiva doctrine the epithet 'Vīra' is applicable to one who

constantly observes the path advocated by Guru with firm determination. Wearing Iṣṭaliṅga is unique in Vīraśaivism alone but Iṣṭaliṅga should only be worn after having been initiated into Vīraśaiva religion and bestowed by Guru after Liṅga-dīkṣā. According to Vīraśaivism wearing Liṅga without Dīkṣā is a lapse. Chanting the hymn of Pañcākṣara and wearing of Iṣṭaliṅga with devotion are the means to attain the Grace of Śiva. One is able to realise the real nature and identity of Liṅga and Śiva only through Śiva's compassion. The word 'Liṅga' has also been used in the scriptures to denote the various kinds of 'Līlā', the blissful purposeless sport of Śiva and the body of the devotee is transformed into a principle of divine sport. In Vīraśaivism the glory of Śivayogī has been stated thus that mere perception of Śivayogī is capable of eradicating all sins and inspiring the knowledge of Śiva like the vision of the pinnacle of the Śiva temple.

In second chapter the characterstics of Liṅgas, proper procedure for wearing the Iṣṭaliṅga, method of initiation and also the nature of the casket, the container of Liṅga and Śivasūtra along with the method of igniting the Śivāgni have been described. Liṅgas emanated from the rivers, mountains, holy places, Ganges and the ocean possess the nature of Śiva Himself. Liṅgas made of mercury, gold, silver, copper, zinc, lead, crystal and Rudrākṣa fulfil desires, confer wealth, progeny, annihilate the enemy, remove diseases, eradicate all sins and are the bestower of knowledge, virtues and liberation respectively. But the Liṅgas made of the stone of Śriśailam is the supreme and the doner of all the happiness of this world and the world beyond provided it is bestowed by Guru at the time of Liṅga-dīkṣā. The results produced by the Liṅgas depend not only on the kinds of metal but also on the size of the Liṅgas. Iṣṭaliṅga awarded by Guru, if worn once should never be separated under any circumstances. Then characteristics and the procedure of preparing the casket (सज्जिका) for the movable Liṅga (चरलिङ्ग) have also been described in detail. Wearing and worshipping Iṣṭaliṅga with devotion and observing all the virtuous norms of life is the means for attaining the spiritual progress and finally the Grace of God. Liṅga kept in a casket should be considered as Śiva installed in a temple and is the only worth protecting thing. The characteristics, nature and the procedure for preparing the casket and Śiva-thread and the results as per their mechanism and the material of the things have also been stated emphatically. For spiritual life one is fully dependent on

Guru who is the only refuge. Present scripture enunciates clearly the glorious nature of Guru who bears the full responsibility of the spiritual journey of the disciple. following the advise of Guru by fully surrendering is the only duty on the part of the disciple. Much importance has been attached to the observance of all the virtuous disciplines for the Vīraśaiva devotee. Guru also should accept such devoted disciple endowed with all qualities and initiate him with proper śaiva initiation. Prescribed rules for the initiation should also be observed so that favourable results may be obtained. Liṅgas bestowed by Guru is to be worn life long and in case of loss of Liṅga, Guru is the only authorised person to provide it again by duly performing the procedures. So, change of Guru in Śaiva religion is strictly prohibited.

Third Chapter commences with the procedure of initiation and gradually proceeds on to an elaborate description of the other rituals regarding the religious practices of the Vīraśaivism viz. the construction of the canopy for the place of worship during the Liṅga-dīkṣā. Maṇḍapam should beautifully be decorated with the flowers and expensive things to the best of one's capacity. There is the definite procedure for drawing the Maṇḍala and usages of the auspicious things in a particular way. An earthen pitcher with brimming water should be installed for duly observing the rite of 'Prāṇa-pratisṭhā' by reciting the original hymn. The procedure of initiation is to be fulfilled by the four persons, named as Ṛtvik along with Guru as the fifth one. Lord Śiva along with Goddess Pārvatī should duly be worshipped on the sacred pitcher by using beautiful sweet odoured flowers, other auspicious items and by chanting the holy hymns. Then Guru should accomplish the rites along with the Ṛtvijas and worship Śiva by chanting the hymns of Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna respectively with an unflinching devotion. Then worship of Liṅga is to be performed by reciting relevant hymns for the various rites of the worship of Śiva. Five kinds of flowers viz., Droṇa, Karavīr, Ketakī, Sevanti, Punnāg etc. along with bilva leaves, rice and sesamum seeds should be offered for the pleasure of God. Devotee is instructed to worship Iṣṭaliṅga with various ingredients like incense powder, camphor, betel leaf and all pure food added with ghee chanting specific hymns for the particular offering. Worship should be performed regularly without any lapse. All the procedures should be followed for the casket and the thread along with the Iṣṭaliṅga without any negligence. One should avoid the

company of non-believers and hypocrats rather observe his own principle with all sincerity. Special worship should be performed on the auspicious days as directed in the scriptures. Devotee should arrange all items for worship including bell and counch-shell which are favourite instruments of God. On the fourth day of Iṣṭaliṅga-dīkṣā devotee should observe the rite of auspicious ablution of Iṣṭaliṅga and perform the worship devotedly with all the items callected to the best of his capacity. Disciple should have the regard for Iṣṭaliṅga as Śiva, for Guru as Liṅga and accept the food offered to Guru as prasāda without having any feeling of left-over (उच्छिष्ट). The glory of wearing Iṣṭaliṅga, Rudrākṣa and smearing the sacred ash throughout the body is considered as the most sacred ritual, so much so that mere vision of such Śivayogī is enough for purifying a sinner. God proclaims that Śiva-yogī who wears Iṣṭaliṅga, Rudrākṣa and besmears sacred ash on the body and chant the Śiva-pañcākṣarī hymn is to be regarded as the Śiva Himself.

Fourth chapter describes, in detail, the procedure of the sacrifice to be followed. It is stated that the alters of sacrifice shaped as square, triangular and circular impart Dharma (virtue), Artha (wealth), Kāma and the sacrificial pits shaped as square, triangular, round, semicircular and of the shape of tortoise bestow Dharma, Artha, Kāma, Sāyujya and Kaivalya respectively. The rule of igniting fire by chanting the Pañcākṣara prefixed with Parṇava and showing the adequate mudrās by Guru have been enunciated gradually. The place of sacrifice is to be sanctified by performing eight rituals, namely, Vīkṣaṇa, Tāḍaṇa, Prokṣaṇa, Abhimarśaṇa, Ghātana, Prāthana, Abhimantraṇa and Namaskāra. Then fire should be installed and praised by chanting the original hymn. Śiva should be meditated upon on the burning fire along with the Goddess Pārvatī sitting on the left lap of Śiva bearing hatchet, stag in two lotus hands and assuming the postures of Abhaya and Vara with the rest of the two hands. Oblations should be made into the sacrificial fire reciting the sacred hymns. Agni itself is to be meditated upon as the form of Rudra bearing different kinds of weapons by seven hands. Then the rite of Jātakarma is to be performed for the fulfilment of the rite of Niṣkramaṇa. After that sacred thread ceremony should be observed chanting the original hymn. The fire should be assumed possessing seven virtuous tongues decorated with seven flames. Seven oblations are to be offered to the seven tongues by reciting particular hymns with a view to obtain wealth, virtues, sons, longevity and

extinction of enemy etc. Oblation should be offered to the tongue of Agni named Śiva for seeking liberation. Sixteen Goddesses should be worshipped on the third line of the circle as a part of worship of Mekhalās. Indra etc. eight Dikpālas are to be worshipped along with their carriers etc. Thus Durgā, Gaṇapati, Kṣetrapāla and Mṛtunjaya should be adored on the four directions and Abhayaṅkara is to be prayed in the middle. Now, oblations are to be offered in the name of fifty three deities chanting the Pañcākṣara hymn prefixed with Praṇava. Then burning fire is to be prayed and meditated upon as the form of Śiva. Installation of Paridhi reciting the sacred hymns should be performed. A detailed procedure for the installation of the bowl of sacrifice has been given. Finally the procedure of sacrifice by invoking different deities chanting the specific hymns meant for each of them are to be fulfilled by Guru for the spiritual progress of the disciple.

Fifth chapter continues the narration of the procedures of Liṅga initiation, wearing of Liṅga, Rudrākṣa and besmearing of sacred ash as these are the foremost religious duties on the part of the Vīraśaiva devotee. Assembling of casket, Śiva-thread and Iṣṭaliṅga should be performed as per rule by chanting specific hymns meant for the particular observances and praisings for the all powerful Śiva are to be sung with intense emotion. Thus Iṣṭaliṅga should be installed on the seat as earlier alongwith the casket and Śiva-thread. Guru should teach the proper procedure of the worship of Iṣṭaliṅga by performing himself along with the four Ṛtvijas chanting the hymns of Pañcabrahmānuvāk, Praṇava, Pañcākṣara and Rudrādhyāya. Besmearing of sacred ash on the different parts of the body by raciting specific hymns decided for is to be made inorder to purify the whole body. Then Guru should preach the disciple the customary tradition of wearing Rudrākṣa, worshipping Guru reciting appropriate hymns as per the regulations of the sect. Guru should tie up the Iṣṭaliṅga on the throat of the disciple chanting the original hymn hundred and eight times which is able to fulfil all desires. After bowing down unto the lotus feet of Guru disciple should seek the blessings of the Śivayogīs by offering them money, cloth, food, betel etc. with devotion to the best of his capacity. Devotee should ever contemplate on his soul, Guru, Liṅga and Śiva assuming them as the same entity and feel blessed and become immersed in ecstacy of Śiva. Vīraśaivism transcends all differences of caste, colour, creed and sex. All human

beings are considered of one and the same category. Worshipping Iṣṭaliṅga by offering Droṇa flower and only one bilva leaf incurred immeasurable indebtedness upon God, as stated by Him. He emphatically asserts that He exists in Iṣṭaliṅga for ever. There is no difference at all between the wearers of Liṅgas. Ablution of Iṣṭaliṅga has an immense value in Vīraśaivism. Though the glory of the regular worship of Iṣṭaliṅga has emphatically been asserted but there is the provision for occasional and purposive worships and their specific procedures offering special items with a view to securing the favour of Śiva. Injunction has been issued for the Liṅgī-śaiva never to indulge in mean conduct and wretched behaviour, rather they should express proper regard to the Śiva-yogīs. Blessed is he who worships Jaṅgamas and is endowed with their blessings. It has been advised that the relation of worshipper and worshipped is to be maintained only between the wearers of Liṅga. The wearer of Liṅga is considered to be superior to the non-wearer, as the gold is superior to all metals. As Śiva is the supreme of all the deities, so Śaiva doctrine is the best among all the principles. Śaiva doctrine is seven-fold and Vīraśaivism is the supreme among the all.

Sixth chapter deals with the nature and significance of the Ṣaṭasthalas, one of the special features of Vīraśaiva religious philosophy. The doctrine of Ṣaṭasthalas is so secret and serious that the non-believers and non-devotees should never be advised about it. God asserts that He alone is the Supreme Self, the epitome of bliss, known as the Sadāśiva, assumes the six-fold forms, namely, Ṣaṭasthalas which is both the means and achievements of the spiritual life manifested and also is immersed in it as the substratum (sthala). Bhakta, Māheśwara, Prasādī, Prāṇaliṅgī, Śaraṇa and Śivalingaikya are the six esteemed sthalas emanated from Śiva.

Guru, Jaṅgama and Iṣṭaliṅga are only the revelations of Śiva in various phases. One who adores the aforesaid three forms actually worships Śiva and should be known as Bhaktasthala. Such Bhaktasthala is the first among the eight unique manifestations of Śiva who is its presiding deity. One who remains involved in worshipping Iṣṭaliṅga daily for three times and performs virtuous deeds duly prescribed in the religion of Vīraśaivism, is called the Māheśvarasthala who represents the water element. Devotee who never accepts food prior to offering Śiva and without worshipping

the Jaṅgamas and never discards the left over of the food offered to Śiva, is known as the Prasādīsthala who is unique in nature and represents the fire element. Sādhaka who has realised the truth that Prāṇa, Liṅga and Śiva are one and the same, is the famous Prāṇaliṅgī who meditates on the subtle nature of Prāṇaliṅga. Such Prāṇaliṅgīsthala represents the air element and is undoubtedly considered as Rudra himself. Devotee who ever remains absorbed in meditating on Śiva and is free from the three kinds of desires i.e. desires of son, wealth and fame. is famous as Śaraṇa. Such state is called the Śaraṇasthala, represents the Ākāśa element and is the unique fifth form of Śiva. The state in which worship, meditation, yoga etc. do not remain a necessity and Śivaliṅgī becomes immersed in the contemplation that everything is in him and he is immanent in everything. One who attains this state of 'identity' with Paramaśiva is named as 'Aikyasthala' and is only the noumenal nature of Śiva. By knowing these six mystic stages of sthalas, one becomes free from the cycle of births and deaths. Supreme Śiva is possessed of and manifests the power of omniscience, complecency, eternal consciousness, freedom, eternally manifested power and infinite immanent power. Māheśvarasthala is the aspect named as Tripti Māheśvara, Prasādīsthala is the state of uninterrupted consciousness of Śiva and Prāṇaliṅgīsthala is the Śiva named as Svātantra. Śaraṇasthala is the state of manifested power of Śiva and the supreme state, namely, Aikyasthala is actually the form of Śiva. i.e. Anantaśakti. These six sthalas are called the Aṅgasthalas which is the supreme and most secret among all the secrets of the spiritual life. By achieving the knowledge of the inseparable relation between the Aṅga and Aṅgī, devotee attains liberation. Apart from these, there are six Upāṅgas, namely, devotion (Bhakti), cessation of all deeds, intellect, thought, annihilation of pride and true knowledge. All religious duties devoid of devotion are totally futile. The power of devotion eradicates all undesirable effects originated from the deeds with evil intention. Glory of the instruction of Guru is inexplicable. It makes one capable to discriminate between good and evil as well as the auspicious and inauspicious matters. One is able to attain the knowledge of Śiva only through Guru, by annihilating all pride and completely surrendering on Guru. Guru is the only refuge. When the vanity is eradicated, devotee is

immersed in the knowledge of Śiva and perceives all beings in one's ownself and his ownself in Śiva. True knower is one who is aware of the fact that Śiva, the Supreme Self is the substratum of the phenomenal world of animate and inanimate objects. Upāṅgas, six Sthalas, six Aṅgas etc. are all inter-related and by the mercy of God, obstruction, such as, vanity is terminated and the true knowledge dawns. By attaining the knowledge of Ṣaṭasthalas, one becomes free from all kinds of surges and so attains liberation. Hunger, thirst, sorrow, attachment, birth and death are the characteristic features of the life principle that are inimical and inflict pain and suffering on human beings. To be free from these evil propensities and attain the nature of God is the aim of human life.

Seventh chapter describes the characteristics of the seven-fold śaiva disciplines with specific supremacy of Vīraśaivism. Ādiśaiva, Aṇiśaiva, Mahāśaiva, Yogaśaiva, Jñānaśaiva and finally Vīraśaiva are the seven-fold spiritual hierarchy to be attained in Śiva worship. One achieves the eligibility to enter into the śaiva discipline owing to the virtues acquired by the past good deeds. Disciple should be firmly determined in observing the code of conduct as per the scriptures interpreted by Guru. He should never deviate from the path instructed by Guru. Accepting the ascending order of the spiritual life, devotee, on fulfilling the first stage, should aspire for the second one, the Ādiśaiva. Ādiśaiva follows the duly prescribed rules and procedure of worship of Iṣṭaliṅga for three times along with the adoration of Jaṅgamas. Certainly the status of Ādiśaiva devotee is superior to Anādiśaiva. Next adorer is named as Aṇuśaiva who remains absorbed in the meditation of Śiva, study of scriptures to secure the peace of mind. He lays more emphasis on knowledge than rituals. Having control over senses, such person with cool mind goes on accepting higher and higher doctrines and gradually proceeds to the higher realm by steadily acquiring the spiritual capabilities. He overcomes all miseries in such a way as a strong and stout tree is capable to stand the velocity of the flood. Then the devotee ascends to the stage of Mahāśaiva who accepts everything after surrendering it to the Śiva and Jaṅgamas. Food, bed, cloths and all other objects of enjoyment have been used as the 'prasāda' or the gift of God. Fifth is the state of yogaśaiva in the hierarchy

who is capable of identifying himself with Śiva, the cause of all manifestations. Such Yogaśaiva is completely non-attached, non-egoistic and remains absorbed in meditating and contemplating on the identity of his own Self and Śiva. He perceives the whole world as Liṅga and Liṅga as Śiva. Beyond that the characteristic features of Jñānaśaiva is that he regards the knowledge that the whole universe is of the nature of Śiva which is known as the Mahājñāna, the supreme knowledge. Then there is no need of worship and meditation. These various disciplines are to be considered as the ascending order like that of a ladder. Initiation, sacrificial rites, rules of conduct are the common features, to all disciplines. Yoga is important in Yogaśaiva where as Jñānaśaiva always meditates on knowledge. One who is firmly established on Vīraśaiva discipline observes both knowledge and yoga as the combined means to the end since yoga without knowledge and knowledge without yoga can never be accomplished. The epithet 'Vīra' in Vīraśaivism indicates the intense devotion conjoined with the yoga that reaches the goal undoubtedly. A Vīraśaiva devotee should observe all social and ethical disciplines and lead a life of piety and sanctity. Vīraśaivas are endowed with eight protective aura i.e. Guru, Liṅga, Jaṅgama, Pādodaka, Prasāda, Bhasma and Rudrākṣa. A Vīraśaiva should never indulge in any kind of slackness rather observe a disciplined pious life. He should attach more value to a Lingī than a non-liṅgī. A Liṅgī should always be considered higher than a non-liṅgī even if he belongs to a lowest category of caste (cāṇḍāl). Then some instructions have duly been given regarding the collection of ingredients and the procedure of worship. All the material as well as the spiritual happiness may be enjoyed only through the Vīraśaiva discipline. It has been asserted that as the walking on the edge of the sword and twisting the ear of a tiger is almost impossible, so also liberation is difficult without acquiring the knowledge of Vīraśaiva discipline. A Śivaliṅgī should only be contended in remaining absorbed in worshipping Śiva and observe complete surrender on the Grace of Śiva.

Eighth chapter deals with the specific characteristic and conduct of a Vīraśaiva. As the brave person, so also one who remains steady in the discipline with true devotion and detachment, is termed as Vīra. Śivayogī who is free from three kinds of desires

(desire for son, wealth and fame as mentioned in the Upaniṣads), has intense craving for acquiring various knowledges and is endowed with firm detachment is called the Vīra. Śivayogī who is blind to the beauty of a lady despite of sharpness of his senses, never indulges in abusing or condemning anybody though being an all knowing person, possesses full control over the senses; abandons ego, pride and envy, rather is endowed with the virtue of pardoning, modesty, purity, self-restrain, steadiness and remains immersed in unflinching meditation on Śiva. He is an observer of eight-fold features of celibacy. The daily routine of life of a Vīraśaiva devotee is to get up from the bed in the early morning and perform a regular worship after having proper bath and besmearing the sacred ash and wearing Rudrākṣas. Process of anointing of sacred ash on the different parts of the body uttering particular hymn has been explained in detail. Pañcākṣara hymn should be recited strictly in accordance with the instruction of Guru. While performing japa, the bearer of Liṅga should contemplate on the unity of Śiva, soul and Guru as Śiva is Guru himself and Guru is the form of Śiva. Śiva is endowed with the thirty eight Kalās (the eightfold images), destroyer of enemy, of the nature of Aghora, Śarva, Tatpuruṣa, Īśāna, Īśvara. Śivaliṅgī should collect proper ingredients and observe worship regularly as per the rule duly laid down. Thus by constant recitation of the hymn with unflinching devotion and deep meditation, the devotee attains the supreme state of Vīramāheśvara. Liberation is easily accessible for the devotee whose deeds of the previous life are consumed, the result of the reserved deeds are destroyed by self-knowledge and the future result is ceased due to the non-attachment for the result of the action. When all conducts and desires are dissipitated, the ceaseless perfect knowledge arises. The wearer of Liṅga possessed with the aforesaid virtues is superior to all asceties, greater than wise persons and higher than the persons who are adept in rituals and yoga.

Ninth chapter deals with the eminence of Vīraśaiva discipline. As one is sure to attain liberation only by entering into Kāśī, so also the devotee is certain to achieve the exalted position of union with Śiva by adhering to the discipline of Vīraśaivism. Vīraśaivism ushers joy to both wise and unwise indiscriminately. Vīraśaiva devotee with the profound single minded devotion enjoys the peace

of mind by meditating on Śiva, on the one side and discarding the material things of worldly life, on the other. The inner self of such person becomes intensely calm and tranquil. One is able to enter into any sect of śaiva discipline only by the grace of Śiva. As a poor person protects his acquired wealth throughout his life, in the same way, for a Vīraśaiva devotee faith is the essence of devotion. One who adheres to the path instructed by Guru, easily attains liberation by the compassion of Śiva. Vīraśaiva discipline has its eminence in relation to Sanyāsa. One who has accomplished the supreme spiritual practices of yoga takes birth in the family of Liṅgī śaivite and enters into the Vīraśaiva discipline which is the essence of all religious disciplines like a ripe fruit. Besmearing the whole body with the sacred ash three times a day, worshipping the Iṣṭaliṅga to the best of his capacity, accepting alms only from the śaiva devotee are the characteristics of Vīraśaiva. Constantly remembering, worshipping and meditating listening to the glory, praising songs of Śiva, are also the main characteristics of Vīraśaivas. Observing silence, living in solitude, studying scriptures, non-attachment to the objects of enjoyment, tranquility of mind, firm determination, compassion for all beings are the specific nature of a Vīraśaiva. Neither the objects, nor the friends, wealth etc. can protect the devotee, only the firm faith of the devotee towards God can protect him. Serving Guru, contemplating on the scriptures and living accordingly, keeping calm and quiet attitude, solitary living and devotion to Śiva strengthen determination. Worshipping Śivaliṅga requires no special endeavour as there are plenty flowers and leaves in the forest and sweet water in the rivers. So, achieving Śivahood is quite pleasant for a wise devotee. The person who is devoid of devotion, power of discrimination, the glory of firm detachment and having impatience and inaction, if pilot the boat, is sure to sink due to improper means. The wise person should make all efforts to purify all defilements with the water of Vīraśaiva discipline. Then only he is fully purified. As the burning fire burns all fuels, so also the fire of Vīraśaiva discipline annihilates all bondages. The hierarchy of Śaiva disciple has been described clearly. Devotee may choose and accept any one of the Ādi or Anādi categories in Śaiva discipline according to his will and may duly perform the worship of the Liṅga according to the rules laid down.

He should adore the guests and perform all the rites and rituals prescribed in the scriptures. Initiated whould worship Iṣṭaliṅga, ever recite the hymn within and contemplate on the teachings of scriptures. Then he should enter into the discipline of Mahāśaiva and again by acquiring the capability for practising the yoga, he enters into the yogaśaiva discipline. Devotee who has freed himself from all cravings, detached and has full control over his senses, is considered eligible for entering into the yogaśaiva discipline. Such a person should learn the scriptures directly from Guru, wears ochre-coloured dress, bear a stick, renunciate house-hold life and keep crest, matted hair and shaven head. Thus after accomplishing the discipline of yoga-śaiva devotee should devoutedly and humbly take refuge in Vīraśaiva Guru and with his permission should enter into the discipline of Pāśupata-śaiva. The state named Avadhūt in the scriptures is called the Jñānaśaiva in Vīraśaiva discipline. This Vīraśaiva discipline is never different from the Avadhūt stage which is the supreme. For them, there is neither purity nor impurity, neither adorer nor adored, there is no discrimination between man to man, cow, elephant etc. lowest or a little, bigger or equal. For the stage of Avadhūt, the whole universe is alike and inheres in the indivisible Absolute-the existence-consciousness-bliss. He is the knower, knowledge and known. Avadhūt remains immersed in contemplating the whole universe of animate and inanimate beings as existent in Śiva. For him, there is neither gradation nor affirmative or negative laws nor any defilement. There is no virtue and sin, no lower and higher stages. He himself is everything as he becomes one with Śiva. Such is the glory of Vīraśaiva discipline.

Tenth chapter throws light on the process of spiritual rites and meditation prescribed for the different stages of Śaiva devotee. Yogī aspires for that Being, the Brahmaṇ who is the indweller in the lotus-heart of the meditator. There are four-fold categories or stages of Śaiva-discipline, namely, Anādiśaiva, Ādiśaiva, Aṇuśaiva and Mahāśaiva. They are supposed to perform their religious rites and spiritual meditations as per their prescribed rules. Anādiśaiva should always perform his duties with a view to good results and worship the Jaṅgamas as per his capacity. Ādiśaiva should devoutedly perform his religious duties as laid down in the scriptures. Devotee of Aṇuśaiva should abandon the desire for the

results and fully depend on God while performing the special and desired actions (Naimittika and Kāmya-karma). Mahāśaiva, apart from his regular rites should deeply meditate on Śiva and contemplate everything as embodied in Liṅga. One who has attained the state of Mahāśaiva, should gradually ascend to the stage of Yoga-śaiva. There are two kinds of Yoga, namely, Sākāra and Nirākāra. Nirākāra yoga transcends the states of duality, the trilogy of knowledge, known and knower and Sādhaka who is adept only in both the Jñāna and Yoga, is capable of meditating on the formless, pure, immutable, indescribable Supreme Being. He remains absorbed in his real Self since he does not have any relation with external not-self. But one who is not yet eligible in contemplating the formless, should practice meditation on the image with form. Śiva and Pārvatī should be contemplated sitting happily on a divine throne surrounded with all beautiful and auspicious things ; adorned with divinities their consorts and devotees.

After having accomplished Yoga with unflinching meditation Yogī develops an inward concentration and is free from all the objects of enjoyment. The devotee whoever meditates on the state of 'Śivoham' (identification), is called the Vīraśaiva. He, then, contemplates the whole universe of animate and inanimate objects as Śiva and worships Him with the flower of truthfulness, forgiveness and all auspicious feelings. Such Vīraśaiva is devoid of attachment and aversion and always remains immersed in worshipping Iṣṭaliṅga. Avadhūt, Sanyāsī, Yogī, Pāśupat, Śiva, Vīra, Vīraśaiva, Mahāmāheśvara and Yati are the synonyms of Vīraśaivayogī. No work remains to be done for them except enjoying identification with Śiva. Śama, Dama, Titikṣā, Uparatī, Śraddhā and Samādhi are the six-fold disciplines (virtuous dispositions) to be observed for Liṅgī-Vīraśaiva. For him perceiving Śiva every-where and having compassion and love for all beings is the only means to eliminate the sense of discrimination and remain absorbed in the spiritual feeling of Śivahood. Blessed is he who-ever recites Pañcākṣara hymn in all circumstances as this hymn is the bestower of both enjoyment and liberation. There is no place superior to Kailāśa, no divinity superior to Śaṅkar, no discipline superior to Vīraśaiva and no hymn superior to Pañcākṣara. Constant recitation of this hymn surely imparts the closest unison (Sāyujya)

with Śiva. This is the characteristics of Śivayogī and his method of meditation.

Eleventh chapter sings the glory of Pañcākṣara hymn. Chanting of and meditating on the Pañcākṣara hymn is the supreme worship in all Śaivism. Pañcākṣara becomes six syllable hymn by prefixing with Praṇava which is the essence of all Vedic hymns. This hymn is capable of fulfilling all aspirations of the devotee and showers Grace in the form of both enjoyment and liberation. Praṇava is the seed of all wisdom , subtle, having esoteric meaning and equal to God himself. Recitation of Praṇava results in devotion which is capable to lead to Śiva. Yogis know the glory of Praṇava in the meditative state as pure wisdom. Śiva in the form of Pañcākṣara hymn is immanent in both preceptor and perceived. Śiva is attainable only by this hymn. The whole scriptures of Veda and its divisions and subdivisions are existent in this six syllable hymn. All the seven crores of hymns along with their auxiliaries are inherent in this great Pañcākṣara hymn as the details implicitly remain in the Sūtra. Devotee who constantly chants the greatest Pañcākṣara hymn gets easy access to the liberation. For a Vīraśaiva Liṅgī, Pañcākṣara hymn is the bestower of supreme wisdom and bliss. It is regarded to be a 'Kalpa-vṛkṣa', (a celestial tree assumed to confer all bounties). The supreme wisdom is extremely blissful. Pañcākṣarī wisdom is extremely significant. The term 'namah' is to be uttered in the beginning, then the supreme syllable 'Śivāya' is to be added. Pañcākṣarī hymn becomes six syllables by prefixing 'Praṇava'. So, it is the matrix of all hymns. The luminosity of this hymn is of the nature of Divine Energy. Saint Gautama, Atri, Viśvāmitra, Aṅgirā and Bhāradvāj are the five seers of this hymn and Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhat and Virāt are the five metres pertaining to this syllable of this hymn. Śiva, Rudra, Mahādeva, Īśvara and Pārameśvara are the five presiding deities of the five syllables respectively. The five faces of Śiva are the abodes of the five syllables. The synonyms of Pañcākṣara are Mūla, Vidyā, Śiva, Śivasūtra, Pañcākṣara and Ṣaḍākṣara. The Mūlavidyā is contemplated as heart, the syllable 'na', the form of Śaṅkar as head, syllable 'ma' as crest, syllable 'śi' as shield, syllable 'vā'as the three eyes and the syllable 'ya' represents weapon. Six syllables, such as, 'namah, svāhā, vaṣaṭ and phaṭ etc. are assumed as the six

organs of the hymn. The names of Pañcabrahma image of Śiva are Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva and Īśāna. The ritual of Nyāsa should be observed on the five fingers i.e. index, middle, ring, little and thumb contemplating the Pañca-brahma image of Śiva by reciting five syllables of the hymn on the face, anus, heart, legs and head of one's own body. The ritual is to be performed reciting five syllable without Praṇava on east, south, west, north and upper directions and again Vinyāsa of syllable is to be performed with the addition of Praṇava. Then Goloka-nyāsa should be performed for self-defence on the heart, face, shoulders, thighs throat, navel and the two sides. Again the Nyāsa and Vinyāsa should be performed on the different parts of the body reciting six syllables hymns. The worship performed with all sincerity, faith and determination is very esteemed to Śiva. The devotee should perform worship according to his faith, understanding, time, capability and disposition. If worship is performed devotedly anywhere with whatever is available, it leads him to liberation. Rites and rituals devoid of knowledge and reverence remain fruitless. On the otherhand, true recitation of the hymn alongwith the observance of the rituals performed with true knowledge, proper action, perfect reverence and in accordance with the procedures is immensely fruitful. So, the disciple should always devotedly worship Guru with mind, body and word and sincerely follow his instructions. He should respectfully acquire the wisdom and learn the means of purification of Adhvas from Guru for self-realisation. Kalā, Tattva, Bhuvana, Varṇa, Pada and Mantra are the six Adhvas that are purified by the regular observance of rites and meditation on Śiva. Devotee should contemplate on the supreme form, seer, metre, divinity, seed of the hymn, power and the pure form of hymn while reciting the Pañcākṣara hymn. When the hymn is recited in the lowest discernible pitch in which only the vibration of the tongue occurs and is hardly audible by others, is called Upāñśujapa. When the hymn is recited within mind contemplating intellectually on letters, words, syllables and meaning is called Mānasajapa. Upāñśujapa is hundred times better than vocal recital (Vācikajapa) and Mānasa-japa is thousand times superior to Upāñśujapa, it has been stated. Performance of japa during Kumbhaka (holding of breath in inhalation) is called Sagarbhajapa and japa during Recaka

(inhalation and exhalation) is named as Agarbha. Sagarbha-japa is considered to be far Superior to Agarbha-japa. Japa with meditation produces immense results. Japa performed by the coral-beads, crystal, pearl, golden beads provide specific results accordingly. Japa performed by the thumb bestows liberation, by the index finger destroys enemy, by the middle finger provides wealth; if performed by the ring finger, peace and tranquility are achieved; little finger provides protection and specially grant progeny. Not only that, the place of japa has the influence of its own circumstances. Japa is being performed in cowshed, forest, garden, on a mountain, bank of river, temple produces more and more results respectively and japa facing sun, fire, guru, moon, lamp, water, Iṣṭaliṅga and cow is always beneficial and yeilds favourable results. Devotee who performs Pañcākṣarī japa with intense devotion is free from all sins and attains Śiva. Such is the glory of the supreme Pañcākaṣra hymn.

Jñāna-yoga i.e. knowledge as the means of liberation has been advocated in Twelfth chapter. On the enquiry of Goddess regarding the glory of the Jñāna-yoga, God asserts that the devotee is one who ever practices non-violence, truthfulness, non-covetousness, possesses theistic attitude and reverence for God, spends time in teaching, learning, worshipping and performing sacrifices and for whom all oblations and sacrifices are really acquiring the knowledge and devotion of God. Yogī , for the fulfilment of the spiritual wisdom, ever remains absorbed in both the internal worship as well as corresponding external religious rites. Karma-yoga i.e. non-attached action leads to the attainment of knowledge after the purification of mental faculty (citta-śuddhi). External, internal and external-internal are popularly known as three kinds of worship but the worship of Śiva is of five kinds, namely, panance, auspicious deeds, recitation of hymn, meditation and knowledge. Internal worship is far more deeply spiritually significant as the external religious rites are purified by the internal spiritual power. It has been advised in the scriptures that both the external and internal worship should be observed with devotion. Devotion is the only element that causes the manifestation of love of God as both are the two aspects of the same principle. Śaiva devotee possesses certain characteristics of superior order, such as, remaining absorbed in Śiva-worship, having intense affection for other śaiva-devotees,

devoutly listening to the glory of Śiva and feeling emotional vibrations in the name of Śiva. He is ascetic, virtuous, pure, wise and keep himself away from hypocracy and deception. Devotee attains the goal and realises the identity with Śiva only through His grace. No rules regarding the injunctions or prohibitions are applicable for him as he attains union with Śiva. As the iron assumes the nature of fire in its companion, so also devotee assumes the nature of Śiva in His proximity. Liberation is accessible only to such yogī who is endowed with knowledge of Śiva. Jñāna, Kriyā, Caryā and Yoga are the four-fold means advised in the Śaiva religion. Worship of Iṣṭaliṅga along with the other rites and rituals are known as Caryā. Observing the path as instructed by Guru, concentrating the mind on Śiva and controlling the dispositions of mind is called yoga. Detachment causes knowledge and yoga is achieved by knowledge. Devotee should worship Śiva by observing the prescribed śaiva disciplines. Pañcākṣarī hymn with Praṇava is the nature and symbolic expression of Śiva who is the bestower of both enjoyment and liberation. The śaiva discipline duly received through initiation and observed with all sincerity extinguishes the various sins and imparts the feet of Śiva. Such Yogī is known as Vīra Māheśvara who is none else but Śiva himself. By constantly observing all the auspicious deeds the devotee develops intense reverence for Śiva and takes His refuge. By firmly and solely concentrating on Śiva, the devotee attains liberation by assuming Śiva-consciousness. While observing forgiveness, peace, contentment, truthfulness, non-covetousness, restrained life, Śiva-consciousness, renunciation, smearing of the sacred ash and abandoning all kinds of attachments, devotee should contemplate the whole world of movables and immovables permeated with Liṅga.

Thirteenth chapter describes the most important rite of Liṅga-worship in Vīra-śaivism. The special feature of Vīra-śaivism, otherwise named as Liṅgāyat śaivism, is the procedure of worshipping Iṣṭaliṅga on the palm of the left hand. It is called the lotus palm seat (कर पंकज पीठ). Iṣṭaliṅga is installed in the middle of the palm of the left hand, then the worship is being performed with prescribed procedure. This palm-seat is the imparter of the four puruṣārthas— Dharma, Artha, Kāma and Mokṣa. Here is a

short discussion about the various seats and their relative results as advocated by Pārameśvarāgama.

The seat made of stone bestows son and wealth, of iron accords all kinds of attainments, of cloths provides all kinds of good results and the seat made of leaves accords gold. But the seat made of wood, earth, leather, blanket and grass cause various kinds of suffering and disturbances. Lotus-palm is considered to be the supreme—

तत्र सर्वोत्तम देवि पीठार्थं कर पङ्कजम्।।१६.१३।।

Devotee should contemplate the five fingers as five petals, the middle of the palm as the centre of the lotus and the lines as the pollen. He should also contemplate the five fingers as the five forms of Śiva (Īśāna etc.). The centre of the palm is to be meditated as the Goddess Pārvatī. Five fingers starting from the thumb to the little finger are named gradually as— Gārhapatya, Dakṣināgni, Āhvanīya, Samya, Āsathya (गार्हपत्य, दक्षिणाग्नि, आह्वनीय, सम्य, आसथ्य). Indra etc. eight protectors are to be contemplated on eight directions starting from the east four goddesses, namely, Durgā, Maheśvarī, Caṇḍi, Bhadrakālī are to be meditated upon the four directions. Devotee should imagine the encircling four directions and Gaṇeśa, Baṭuk, Vīrbhadra and Caṇḍa should be meditated upon. Nandīśa, Ṛti, Bhṛṅgī and Tuṇḍi are the four names of the Nāyakas i.e. courtiers and they are to be contemplated in Ājneya (आज्ञेय), Ṛti in Īśāna, Bhṛṅgī in Nairṭya (नैऋत्य), Tuṇḍi in Vāyavīya (वायवीय), direction. Mountains like Śriśailam, rivers like Gaṅgā, Kalpa tree, gem Cintāmaṇi, Kāmdhenu, four Vedas and Purāṇas, Sāṅkhya-yoga philosophies, Dharma-śāstras — all these auspicious and pure things are to be contemplated and the Iṣṭaliṅga is to be worshipped in the middle of It. Starting from the elbows to the wrist which is like a stem of the lotus on which five faced Lord is to be meditated upon. The glory of Lotus-palm has been sung by the Lord Himself thus—

सर्वसौभाग्य जनकं यत्पीठं कर पङ्कजम् ।।१३.३०।।

Proper procedure for the worship of Iṣṭaliṅga has been described by Lord Himself. Contemplating on the aforesaid auspicious things on the lotus-palm, Iṣṭaliṅga is to be installed within and worship should be performed with the oblation etc. to the best of capacity

reciting the Pañcākṣara hymn in a sitting position till the completion of the worship. Devotee should meditate the Iṣṭaliṅga as immanent in the whole universe being without beginning, middle and end. Because of the intense devotion of the worshipper of the devotee God resides on the lotus-palm-seat out of Grace.

लिङ्गं विश्वात्मकं ध्यायेदादिमध्यान्तवर्जितम्।
भक्तीच्छावशतो भक्तपाणिपङ्कज संस्थितम्।।१३.४३।।

It has been said by Lord that performance of ablution with intense devotion is superior to the ablution by the water of the oceans.

It has also been uttered that japa (recitation of hymn), praising the glory (stotra) and paying obeisance (Praṇāmādi) should also be offered while worshipping Iṣṭaliṅga on the lotus-palm-seat.

Immense is the result produced by worshipping Iṣṭaliṅga on the lotus-palm seat only. But the Iṣṭaliṅga must be bestowed by Guru through proper procedure. It is to be noted here that worship of Iṣṭaliṅga and meditating the aforesaid auspicious things within Iṣṭaliṅga and Iṣṭaliṅga permeating in everything is very significant. By constant meditation on Iṣṭaliṅga, devotee thus identifies himself with the God manifesting the universe. Then devotee is able to ascend to Prāṇaliṅgī sthala. The lotus-palm-seat exists in one's own body and this body is the abode of all deities and pilgrimages.

सर्वमन्त्रमयं पुण्यं सर्वपीठमयं परम्।
पवित्राणां पवित्रं तत् पाणिपङ्कजमर्चनम्।।१३.८०।।

Pañcākṣara hymn is the Supreme among all hymns—

यथा मन्त्रेषु सर्वेषु मम पञ्चाक्षरः परः।।१३.८०।।

God asserts that as devotion to him is supreme among the devotions to all deities, so also worship on the lotus -palm-seat is the supreme among all types of worship.

The transcendental Being is divided into two, namely, the Liṅgasthala and Aṅgasthala. One and the same spirit divides itself into two, as the worshipper and worshipped to realise the real nature of the self. So also, the power is also divided into Śakti and Bhakti. Śakti is that mystic power which is descending and aims at uniting

the soul with the God by removing the bonds of the soul. Thus the one Śakti element flowing in two channels named as Śakti and Bhakti causes the ascending order of jīva from Bhaktasthala to Prāṇaliṅgī sthala through Māheśvara and Prasādīsthala. Devotee endowed with Śiva-consciousness is enlightened with the luminous Liṅga in his heart is known as Prāṇaliṅgī Sādhaka. This, Prāṇaliṅga is meditated upon on the six centres of Mulādhāra etc. then in the Brahmarandhra thousand petalled lotus is to be contemplated and uncaused Śiva is to be adorned on the seat. The accomplishment of such meditation is known as Śivayoga-Samādhi.

But this is not the end. For realising the consciousness-bliss, Sādhaka takes refuge in the highest blissful enjoyment with 'blissful devotion'. Ānanda Bhakti indicates the state of Śaraṇasthala, through which Sādhaka finally reaches the highest state known as 'Samarasa-bhakta'- the state of 'Śivoham'. This is the state of complete unison or identity with God transcending the duality of Aṅga and Liṅga.

Thus, the process of journey that started from the worship of Iṣṭaliṅga contemplating the whole universe on the lotus-palm-seat ends with the realisation of the consciousness-bliss of the Supreme of Sādhak's ownself. The process of Liṅga-worship begins with the contemplation of gross-etements on the lotus-palm of one's ownself and then culminates in the identification of his self-consciousness with that of the Supreme self. Liṅgāṅgasāmarasya is the end of life according to Vīraśaivism. So, the journey is from the contemplation of the gross elements through the principles of subtler and subtlest to the pure Being that transcends all relativity.

Thus, the Liṅga-worship, in Vīraśaivism, with intense devotion and unflinching concentration is the means to an end. The fulfilment of goal is possible only through the Grace of Guru through Dikṣā.

Fourteenth chapter continues with the characteristics of the Liṅga which is to be worshipped as per the instruction of the preceptor. Liṅga is of two kinds, viz. differentiated and non-differentiated. Śivayogī who has attained high spiritual level worships undifferentiated Liṅga (akhaṇḍa) which is the Supreme, of the nature of pure consciousness and bliss, where as, other yogīs who are still progressing towards spiritual aim should worship the

differentiated Liṅga (Sakhṇḍa) and meditate on God residing in his heart. Iṣṭaliṅga worshipped on the lotus-palm-seat is called Akhaṇḍa where as the Liṅgas other than that is known as Sakhaṇḍa. Liṅgas bestow differnent kinds of results in accordance with the capabilities of the devotees and in this regard devotion is the most important feature. Some specifications have been given for the size and shape of Iṣṭaliṅga. The length of the upper and the lower portion of the base of the liṅga should be equal to the breadth and height of the Liṅga. The size of the Somasūtra Liṅga (Pañcasūtraliṅga) should be equal to the aforesaid dimension. The dimension of the Liṅga should be ascertained according to the dimension of the base and upper portion of the seat. One fourth portion of the Liṅga is to be installed into the base and both the Liṅga and the base are to be attached with the Aṣṭabandha. After completing the procedure of Aṣṭabandha, consecration should be performed. Devotee should perform certain prescribed rites as the atonement in case of the destruction of Liṅga and recite Pañcākṣara hymn for twelve thousand times. Proper procedure of worship of Iṣṭaliṅga alongwith the vessels and ingredients have been stated in detail. For all kinds of prescribed injunctions and prohibitions, the instruction of Guru is the only imperative, since Guru is inherent in everything. So, the devotee should ever take refuge in Guru. Sincere remembrance of Guru burns all sins and imparts the desirables. Both for the attainment of knowledge and the enjoyment of worldly pleasures, one should always remember the divine Guru. As Guru is one with the Supreme and an embodiment of all divine hymns, so the devotee should fully surrender to Guru for the fulfilment of aspirations. The syllable 'gu' stands for the intense darkness and 'ru' for the eradication of the darkness of delusion or ignorance. Such is the glory of Guru which is truly beyond description.

Fifteenth chapter deals with the classification of the Vīraśaiva sect. One should be aware of the mystery of Vīraśaiva religion, otherwise he will not be able to cross the turmoil of the ocean of life. Guru is the only source through whom the light of knowledge pierces to the darkness of the ignorance of the disciple. So, devotee should enter into the discipline of Vīraśaiva religion and ponder over it by listening to the essence of the scriptures from the mouth of divine Guru. Three kinds of Vīraśaiva discipline in accordance

with the eligibility of the worshipper has been enunciated and they are Sāmānya Vīraśaiva, Viśeṣa Vīraśaiva and Nirānbhārī Vīraśaiva in which the later is superior to the former and Nirābhārī being the supermost. Truthfulness, compassion for all beings, non-violence, sublimation of the sensuous propensities, repression of the evil tendencies, generosity, worshipping God with undivided devotion, practising contemplation of Śiva-consciousness, possessing intense love for all other devotees, serving Guru with devotion are the main characteristics of the Sāmānya Vīraśaiva.

Viśeṣa Vīraśaiva devotee always resides outside the village and enters the village only for accepting alms. He avoids the company of women and never indulges in idle gossip with the ordinary run of people. While entering into a house for alms he observes silence and makes his presence felt by blowing conch shell or ringing the bell. He never keeps himself busy in useless activities and avoids the troubles caused by the provocation of others. This Viśeṣa Vīraśaiva devotee ever remains engrossed in worshipping, meditating and remembering Śiva and abandons all kinds of desires, sensuous pleasures and greedyness. He always observes truthfulness and maintains compassion for all beings. The saint who has established himself firmly in the discipline of Viśeṣa Vīraśaiva religion may be eligible to enter into the next higher stage of Nirābhārī Vīraśaiva, the apex of all spiritual disciplines. Nirābhārī Vīraśaiva resides in forest or strictly in a secluded place. He never shows any inclination or cordiality to anybody nor cares for regard or disregard praise or reproof, rather remains absorbed in the meditation of Śiva and observe asceticism in the principle of life. If unfortunately Iṣṭaliṅga is lost, then Nirābhārī Vīraśaiva should end his life as he never remains without Iṣṭaliṅga. On such decision he attains Śivahood as Śiva is the benefactor of all. Nirābhārī Vīraśaiva is totally an egoless person and so the virtuous results obtained from his service of Śiva is eternal and bestows supreme bliss on him. Devotee should enter into the order of Nirābhārī Turyavīra after having full consideration of the teachings of the scriptures, preaching of Guru and his own determination. On accomplishing this spiritual state with devotion, devotee attains complete liberation.

Six-fold Liṅgas have been described in the Sixteenth Chapter. These are 1. Immovable, 2. Movable, 3. Immovable-movable, 4. Movable-immovable, 5. Immovable-immovable and 6. Movable-movable. Liṅga made of stone installed in a temple after performing the consecration with the procedure of 'Aṣṭabandha' is called the immovable Liṅga. Movable Liṅgas are made of crystal, stone etc. and worshipped alongwith the Sun, Goddess, Gaṇapati and Viṣṇu by other than Vīraśaivas also. Liṅgas which is worn by śaiva devotee and made of the desired dimension (Pañcasūtra liṅga) is stated as Immovable-movable Liṅga. Liṅga named movable-immovable is considered to be excellent for the worship of Sāmānya Vīraśaiva as the body is assumed as Liṅga by them and is worshipped as such. To him the whole universe of movables and immovables and everything is imbibed in the Liṅga. So, the devotee should worship Śiva in the Liṅga since He eternally remains there. A true devotee of Vīraśaiva order does not discriminate between the world, Liṅga and body as the whole universe is the body of the Liṅga and the Liṅga is immanent as the soul of the universe. The corporal body of the devotee is also the body of the Liṅga. So, an ardent Vīraśaiva devotee serves the God as the Lord of the universe contemplating the unison of the universe, Liṅga and body. Śiva is the all pervasive Liṅga, omniscient, inspirer and guide. Nirābhārī Vīraśaiva should perceive the unity of Śiva and the universe. He should always maintain the equilibrium of mind by not descriminating the persons of lower and higher status and not indulging in the feeling of competition, envy and condemnation towards anybody. Turyavīraśaiva need not perform the ritualistic worship, rather he should worship the self by offering his own self meditating on the idea that his own soul and the soul of the universe are one and the same. The measurement of the Liṅga should be half of the size of the height and the measurement of the Somesūtra should be half of the breadth. This is named as Pañca-sūtra Liṅga. Liṅga possessing white colour imparts knowledge, red colour encharms, blue colour destroys enemy, yellow colour grants desired results and black colour is said to fulfil all desires. Such is the glory of Liṅga. Nirābhārī Vīraśaiva should lead a strict disciplined way of life. He should neither discriminate on the basis of caste, nor should he be jealous to anybody. He should never accept food by a non-liṅgī.

Nirābhārī Vīraśaiva should ever remain engrossed in meditation, yoga and deliberation on the scriptures. Observance of the rites and rituals of the religion is not obligatory for the Nirābhārī śaivas. Everybody should adore him as he remains one with Śiva. He is adept in yogic postures, intense meditation (Samādhi) with firm determination and maintains equality between desirables and undesirables and contemplate the whole world, self and Śiva as inseparable. One who worships Turyavīraśaiva becomes free of all sins. If a householder desires happiness, he should worship Turyavīraśaiva who is the apex among all the wearers of Liṅga.

Five-fold classification of śaiva order, namely, Śuddhaśaiva, Miśraśaiva, Mārgaśaiva, Vīraśaiva and Avāntarśaiva have been described in the Seventeenth Chapter. Brāhmin Vīraśaivas who maintain crest on his head, wears the sacred thread, Iṣṭaliṅga, Rudrākṣa, besmears his whole body with the sacred ash, remains engaged in performing rites and rituals related to Brāhmins, is adept in observing the dispositions of śaivas, ever remains engrossed in worshipping Iṣṭaliṅga are named as Śuddhaśaivas. Miśraśaivas are those who belong to the family of Kṣtriya, Vaiśya and Śudra and perform pilgrimage and other religious rites in accordance with their customs, are possessed of good conduct and adept in worshipping Iṣṭaliṅga, Mārgaśaivas are sometimes Kings who protect the people, destroy the enemies, adore the brahmins and worship Śiva. They also maintain all the rules and regulations of their class along with the observance of all the disciplines of Śaivas. The śaiva devotees whose head is clean shaven, ever recites the original hymns, wear Rudrākṣa and saffron clothes and besmear the sacred ash on the body are known as Avāntara śaivas. The Liṅgīs who accept drinks and food everywhere and from everybody are regarded as Mahāśaivas. Those who besmear the sacred ash, wear Rudrākṣa and remain engaged in worshipping Liṅga with the recitation of six syllables hymn are called the Aṇuśaivas. Barber, washerman, prostitute, potter, oil extractor, business community, Śudra and outcaste, all may belong to the category of Avāntaraśaiva. Among all the Vīraśaivas, Turyavīras are the apex of all, wise, free from all desires, sustain their lives on the alms and are known as Carajaṅgamas — the Turyavīra. Forgiveness, peace, contentment, truthfulness non-covetedness, control over senses, knowledge of

Śiva, renunciation, smearing of sacred ash, and the cessation of desires are the ten unique virtues possessed by the Turyavīraśaiva as described in the scriptures. Then a detailed procedure for preparing and besmearing the sacred ashes — 'Bhasma uddhūlan' as stated in the Śaivāgamas have been described clearly. The supreme energy born out of Rudrāgni is known as sacred ash. The devotee whose whole body is glorified by smearing the sacred ash always remains powerful. 'Tripuṇḍrak' (three horizontal lines drawing on the forehead by the three fingers) drawn with sacred ash illumines the forehead. Evil spirits, demons and diseases vanish all around from the proximity of the devotee who has smeared the sacred ash. As it makes a man glorified, it is called 'bhasit', it extinguishes all sins, so it is named as 'Bhasma', it imparts prosperity, so, it is called the 'bhūti' and as it provides protection, it is known as 'Rakṣā'. Vīramāheśvara who wears garland of Rudrākṣa in his neck, draws 'Tripuṇḍrak' of the sacred ash on the forehead, chant the original hymn and wears Iṣṭaliṅga in his neck is none but Śiva himself. The house holder, after knowing the arrival of the renunciated yogī, should respectfully offer the food and water and pay obeisance considering him as Śiva himself. Remaining absorbed in worshipping Iṣṭaliṅga, chanting the Śiva Pañcākṣarī hymn and engaging himself in conversing about the glory of Śiva are the special features of the great Māheśvara. Giving trouble to the body for the purpose of Śiva is known as 'Tapa', worshipping Iṣṭaliṅga is the real duty, reciting Pañcākṣara, Praṇava hymn and the Rudrādhyāyī is the real recitation, meditation of Śiva is the real meditation— these are the sacrifices for the Vīramāheśvara.

After explaining the duties to be performed by the śaiva devotee in his life time, Niryāṇayāga — the last rite to be observed at the time of his death, has also been described in the eighteenth chapter. Devotee should continuously remember Śiva and chant the original hymn, wear Iṣṭaliṅga, Rudrākṣa and smear the sacred ash devotedly meditate on Śiva with full awareness during the time of expiry. After the departure of the Liṅgī, his disciple or the son should perform all the last rite duties. He should worship Iṣṭaliṅga after taking bath, besmearing sacred ash and wearing the Rudrākṣa. The body of the deceased Liṅgī should be consecrated with the pure water, sacred ash is to be sprinkled all over the body , kept in

a clean place in sitting position and is to be adorned with the Rudrākṣa, flowers, incenses, garland, silken clothes. Thereafter the deceased should be worshipped like an Iṣṭaliṅga. A strong carrier with three or four doors along with a high pinnacle is to be prepared for carrying the dead body which should be carried by the other Liṅgīs reciting the Pañcākṣara. Instruments like Tūrya, Bherī and Mṛdaṅga etc. should be played along with the procession of elephants, horses etc. A pit for samādhi is to be dug in accordance with the length and breadth of the deceased near a hill, in a garden, in a forest or in the proximity of Śiva temple. There should be space for keeping and kindling the lamps inside the pit. Then the body is to be lowered inside the pit and after putting sufficient salt the samādhi should be filled up with the earth. A samādhi at least of the double in size of the pit is to be constructed and a Liṅga made of earth should be installed in the middle of the samādhi. This provisional Liṅga is named as 'Preta-liṅga' which is neither worshipped nor prayed. After the observance of the last rite, a new Liṅga is installed which should be worshipped regularly. A detailed process of worship of Iṣṭaliṅga along with other deities has been prescribed in this chapter. Other Liṅgīs and devotees are also to be adorned and pleased by offering many a good things to them. The performer of Niryāṇayāga is obliged to satisfy anybody who demands food. The performer of the Nirayāṇayāga attains the closest unison with Śiva.

Indian religion strictly observes the most obligatory and important relation between the preceptor and the disciple (गुरु शिष्य परम्परा). In Vīraśaiva religion Guru is he who fastens the Iṣṭaliṅga in the neck of the disciple at the time of initiation and preaches the Pañcākṣarī hymn. Disciple is he who is initiated and strictly follows the instruction of Guru. Thus, the tradition goes on and the principle of Guru prevails. According to śaiva religion all the bearers of the Iṣṭaliṅga are of the nature of Śiva. Guru is undoubtedly the all pervasive Lord of the universe. Liṅga is the sustainer of the universe, so Śiva is the only Guru of all. Devotees attain the spiritual status in accordance with their devotion and eligibility. The house holder attains the sphere of God (Sālokya), devotee attains the proximity of God (Sāmipya), Dhyānaliṅgī attains the closest unison (Sāyujya) and the Jñānayogī attains liberation. The disciple should adhere to

the tenets of religion on the samādhi of Guru. A canopy is to be constructed on the samādhi. If possible a beautiful pavilion with garden, pond, cowshed, dispensary, protected place for the animals and birds and sanctuary of flowers are to be made. Other beneficial organisations for the society surely provide good results. Proper arrangements should be made for satiating the hunger of all the spirits, animals etc. Useful and significant trees and flowers like Pipal, Bilva, Āmalak, Tulsi, Droṇa, Śami, Apāmārg, Dūrvā, Karavīr etc. should be implanted around the place. Beggars, orphans, poors and donation seekers should be satisfied. There should not be any discrimination of caste and creed in and around the samādhi campus. All the seekers for charity, week, humble and specially Liṅgīs should be pleased with the food, clothes and water etc. Discourses on the Vīraśaiva religion should be delivered by the wise for the benefit of the people. Financially non-privileged person should observe the religious disciplines with physical endeavour and intense devotion. The day of union of Guru with the Liṅgī is to be regarded as a very auspicious day and the devotee should donate the Liṅgas, caskets, cloths and sacred Śiva-thread. For the attainment of liberation and Śivahood devotion towards Guru, śaiva principles and śaiva scriptures is the only means. Having compassion for all, abandoning envy, considering and treating every being equal, discarding enemity for all beings and worshipping samādhi of Nirābhārī Vīraśaiva with respect, devotee attains Śivahood by removing all obstacles of the physical world. Devotee may also attain liberation by besmearing sacred ash, putting on the Rudrākṣa garland and worshipping Iṣṭaliṅga. Thus worship of and service to the samādhi have been attached immense value as the observance of worship is the destroyer of sin and impartor of liberation.

Various kinds of initiation have been enumerated in the Twentieth Chapter of the scripture. Though the process and the implication of initiation is a secret matter but the eligible seeker is authorised to know and so he should be endowed with the spiritual knowledge and its procedure to keep the tradition alive. Unauthorised person should never be empowered by the teacher, as a non eligible person is unable to bear the spiritual knowledge and its power. So, Guru examine the disciple and only shower the

Grace to one who is fully competent, calm, quiet, respectful to Guru, theist, pure hearted, seeker of liberation, conqueror of senses, modest and devotee. Three kinds of initiation have been prescribed for all the three sects of Vīraśaiva discipline. The wise attains the equilibrium of mind by acquiring the insight of the scriptures, preachings of Guru and self-determination. Devotee discards all kinds of wealth and remains non-attached with the bondages of the world, possesses discriminatory knowledge of real and unreal and is endowed with six virtues of sublimation and repression etc. Seeker of mokṣa realises God as the Supreme and Lord of the universe. Considering everything as the manifestation of his own self, living in a lonely place, Śivayogī should constantly contemplate Śiva internally and externally. Keeping control over his mind and speech he should perceive the whole universe as the manifestation of Śiva. There are three cotegories of Vīraśaivas viz. Sāmānya, Viśeṣa and Turya. The initiation of first two is performed with the three pitchers installing one in the middle and the other two in the north and south. They should be consecrated with the hymns from the Śatarudrīya, Nidhan, Pañcabrahma, Pañcākṣara and Praṇava. The initiation of Turyavīraśaiva is to be performed with the five pitchers. The hymn of Śatarudra, Pañcākṣara, Pañcānuvāk and Praṇava etc are to be recited. Consecration during the worship of Śiva should be performed chanting the eleven Anuvāk, Śatarudriya and Pañcākṣara hymn. Turyavīraśaiva may perform the Nitya and Naimittika karma (regular and occasional deeds) without attachment and desire for the result. He resides in a lonely place renunciating all the objects of enjoyment and abandoning all desires, is calm, quiete, observes the vow of silence, having conquered all the senses, remembering and contemplating God, practices Prāṇāyāmayoga related to inhalation and exhalation. Turyavīraśaiva should maintain purity of temperament, feel equanimity with all and remain engrossed in contemplating Śiva regularly. After igniting Śivafire, oblation is to be poured by reciting Pañcākṣara with Praṇava. On getting this special initiation Turyavīraśaiva has neither the sense of doership nor is he obliged to perform any duty, nor he is desirous of any results. Yogī should discard the Siddhis (accomplishments). Abandoning the aspirations of the empirical world he should contemplate the whole universe as his own self.

The yogī whose mind is restraind, not tired by rigorous labour, happy, free from all propensities, determined and ever blissful, should follow this path which is the only way for liberation. The devotee who takes refuge in Turyavīraśaiva order after gradually crossing all the stages of the Vīraśaiva discipline commencing from Anādiśaiva stage, surely attains liberation. For the wise, gradual ascendance in all stages is not essential. Capable person may proceed further superseding various stages. Perseverence of mind, detachment, wisdom, devotion, firmness in worshipping Śiva, reverence, truthfulness are the qualities possessed by such devotees. The devotee who intends to attain unison with Śiva should always take refuge in Guru and adopt the path of knowledge and action as the means. This has been said to be the only way for spiritual progress.

An enquiry regarding the nature of knowledge and yoga has been put forward in the Twentyfirst Chapter. One who is a devoted theist, tranquil and acquires the discriminatory knowledge of reality and unreality by studying scriptures, from the preaching of Guru and by his own adequate firm understanding, arrives at the truth that Śiva alone is the supreme, is only authorised to receive the mystery of Jñāna and Yoga. Śiva is both beginningless and endless. He exists prior to the beginning, sustenance and end of all creation. Remaining formless, He is adorned with all forms, unknowable, smaller than the smallest and bigger than the biggest. He is uncaused, non-dual, unmanifested but at the same time basis of all manifestations, beyond everything, inherent in all beings, luminous, of the nature of truth, consciousness and all pervasiveness. Paramaśiva is of the nature of luminosity, consciousness, existence and devoid of all evil propensities. He transcends all means of knowledges, again remains unaffected and is unique locus of everything. He is indicated by the supreme syllable like 'tattvamasi' etc. One, eternal self-consistent, unblemished, unthinkable, devoid of three guṇas (Sattva, Raja and Tama), though non-attached but related to all, being the inner self of all beings, Śiva is the enjoyer, enjoyed and the enyoyment. He is not the subject of vision. Wise who tries to know by contemplating Him in mind, attains immortality. He is unperturbed, immutable, uncaused cause of everything. By knowing the nature of Śiva, as stated above, the

devotee certainly achieves the state of firmness and tranquility of mind which is termed as knowledge. Śiva is Rudra, Sadāśiva, Hari, Brahmā, Kāla, Jīva, Guṇas, cosmic Buddhi, ego, mind, citta, space, air, fire etc. are all the manifestations of Śiva. He is also the sacrifice, sacrificial rites and oblation. Yakṣa, demon, spirits, animals, birds, worms, insects, stars etc. all are the manifestations of Śiva only (movable and immovable). The devotee who realises that He is the enjoyer, enjoyed and also the enjoyment, is liberated. The power of discrimination between the truth and non-truth leads to yoga. One who has accomplished both knowledge and yoga attains Śiva. The whole creation is the manifestations of Śiva-śakti. Śiva united with Śakti which is non-different from Śiva, is manifested as the whole creation by remaining unblemished and non-attached. Puruṣa seems to be an enjoyer on account of its impact of beginningless 'avidyā', the principle of cosmic ignorance. So, only a seer - the knower of Truth can make him realise, as the puruṣa himself is unable to acquire. Delusion of māyā can affect only the limited beings not the unlimited Śiva. This mysterious power is reflected as names, forms and actions always remains under the reign of Śiva. Unique is the glory of Śiva that He is the soul of the world and the world is His body, the manifestation.

The glory of devotion has been stated in the Twenty second Chapter. No religious rites whatsoever is able to impart the goal if it is devoid of devotion. Devotion purifies all evils and takes the devotee beyond everything. Devotee who is immersed in the self-less unconditional devotion is superior to one who always remains engaged in rigorous penance, performs rites and rituals. Devotee is the supreme among all of the manifestations. Devotion to Śiva sanctifies even the despicable sinner. It is the impartor of four Puruṣārthas along with liberation. It has been stated that devotion is dearer to God than anything else. The devotee who is humble, self-controlled, tranquiled, perceiver of equality in all beings, does not expect anything from anyone is considered to be of the nature of Śiva. Devotion bestows inexhaustible results. Though the Karavīr flower, Bilva leaves, Dūrvā, Tulsi leaves and Droṇa flower are very dear to Śiva but if devotee is unable to offer the above mentioned ingredients, he should devotedly remember Śiva by his thought, speech and action. Then only he can attain Śiva. Devotion itself is

the supreme attainment. Devotion is panacia for all the miseries of the world as it fully redeems the sufferers from the pangs of the world. Devotee should take refuge in devotion unconditionally without being perturbed. The final declaration of the scripture is that the devotion is the ultimate goal. Remaining engrossed in constant remembrance, meditation, prayer, worship and intense love of Śiva with action, thought and speech in all the states of waking, dreaming and deep sleep.

Twenty third is the concluding chapter that explains the mystery of the formless God becoming the substratum of the universe. All the beings and non-beings of the world are subject to mutation and attachment. How can a detached self-contented God remain associated with a self who is attached with the world — enquires Goddess Pārvati. Śiva replies that He supports the whole universe and beings without touching them as the space bears the air. Even if being perfect and immutable, Śiva is the matrix, the basis of everything. As the growth of the grass on the hill are carried out by the movement of the cloud, rains and the sun, so also the possessiveness, agency, causality etc. are all the assumption of Mahāśakti of Śiva. As earth is the material cause of the pot etc. despite of various names, forms and functions, ear ring made of gold ever possesses the shining of the gold, so also Śiva is the substratum— the waveless ocean of bliss in which the universe of names and forms emerges and submerges. This universe can not be self-caused as it is based on the cycle of birth and death. So, the omnipresence of the eternal is inevitable.

Now, it is my pleasant duty to remember and acknowledge the affection and help of my wellwishers rendered to me in fulfilling the mission of studying the scriptures. First of all I bow unto the feet of His Holiness Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji, the 86th Pontiff of the Kashi Vishwaradhya Jnanasimhasana, Jangamawadimath, Varanasi and most humbly pray for his blessings. I gratefully acknowledge the help and suggestion provided by Pandit Vrajavallabh Dwivedi, Director, Shaiva Bharati Shodha Pratisthanam, Jangamawadimath, Varanasi and extend my most sincere regard to the eminent scholar. My heartiest thanks are due to Dr. G. C. Kendadamath of the Central Library, B.H.U., Varanasi, who has constantly extended his sincere

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I pray Lord Viśvanāth to pardon me for the errors and omissions which may have occured in translating this sacred scripture into English. Namaḥ Śivāya.

Rama Ghose

Mahāśivarātri

18-2-2004

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प्रथमः पटलः

मतभेदस्वरूपनिरूपणम्

मङ्गलाचरणम्

वन्दे गिरीन्द्रतनयाद्विरदाननाग्नि-
भूनन्दिभृङ्गिरिटिसेवितपादपद्मम् ।
पञ्चाननं फणिशशीभतरक्षुचर्म-
भूषं महेशमनिशं शिरसा गिरीशम् ।।१।।
पाशाङ्कुशेष्टविषाणकराग्रबीज-
पूरोज्ज्वलं तरुणदिव्य[१]जटाप्रकाशम् ।
कोटीरकोटिशशिरेखमुमातनुजं
वन्दे गणेन्द्रमनिशं वरदानदक्षम् ।।२।।
कैलासशिखरे रम्ये सिद्धगन्धर्वसेविते[२] ।
सर्वकल्याणनिलये पुण्ये शङ्करमन्दिरे ।।३।।

Chapter - 1

THE NATURE OF VARIOUS DOCTRINES

Auspicious Prayer

I bow unto the Lord of the mountains, Maheśa, whose lotus feet are adored by the daughter of Himālaya (Pārvatī), Dvirānan (Gaṇapati), Agnibhū (Kārtikeya), Nandi, Bhriṅgi, Riṭi and who is the wearer of the skins of elephant and tiger, adorned with the serpent, moon and having five faces (1). I regularly pay obeisance and bow unto the supreme One among the gaṇas (Gaṇapati), the son of Umā, adept in bestowing boons and who bears in his hand the Pāśa, Aṅkuśa, Śiṅgā (the bestower of all desires), the bright Bījpūr fruit, adorned with huge divine bright matted hair and ornamented with the thin line of moon on the corner of the forehead (2). Once upon a time Goddess Pārvatī, who is served by the Siddhas and Gandharvas, the abode of all benign qualities, seated on the top of the auspicious, beautiful, solitary mountain of Kailāśa, the

एकदा रहसि प्रेम्णा पार्वती परमेश्वरम् ।
सर्वलोकोपकाराय नमस्कृत्यैवमब्रवीत् ॥४॥

पार्वत्युवाच

मतभेदनिरूपणम्

देवदेव महादेव चन्द्रशेखर धूर्जटे ।
मतभेदस्वरूपं मे वद तत्त्वेन सर्वशः ॥५॥

मतानि कति भेदानि लक्षणं तस्य तस्य किम् ।
आचारश्च कथं तत्र प्रायश्चित्तं फलं त्वपि ॥६॥

ईश्वर उवाच

श्रृणु देवि प्रवक्ष्यामि मतानां लक्षणादिकम् ।
यज्ज्ञात्वा निर्वृतिं याति शिवः सञ्जायते स्वयम् ॥७॥

सौगत-वैदिक-सौर-वैष्णवमतानि

आदौ तु सौगतमतं [३]तच्च पञ्चविधं प्रिये ।
बौद्धसौगतचार्वाकजैनार्हतविभागतः ॥८॥

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abode of Śaṅkar, after bowing with love to the supreme God, enquires for the welfare of all beings (3-4).

Pārvatī enquires –

Nature of Various Doctrines

O Māhadeva, the Lord of the lords, wearer of moon on the forehead, bearer of the Ganges in matted hair ! Please explain, in detail, the nature of all the doctrines (5). What are the different types and characteristics of those doctrines ? Kindly enlighten me regarding the duties and procedures of the atonement and their results (6).

God replies –

O Goddess ! please listen ! Now, I shall describe the characteristics of various doctrines, by knowing them man attains liberation and becomes Śiva Himself (7).

Saugata, Vaidika, Saura, Vaiṣṇava Doctrines

Firstly, the doctrines of Saugata which has fivefold divisions, namely, Bauddha, Saugata, Cārvāka, Jaina and Arhat (8). O dear ! The doctrine of 'Śūnya' is the most important among all of them. 'Tāre

तेषामिदं महामुख्यं मतं साधारणं प्रिये ।
तारे तुत्तारतारे स्वाहेति शून्यार्थको मनुः ॥९॥

अथ वैदिकमीशानि मतं यद् वेदसम्मतम् ।
मन्त्रस्तु ब्रह्मगायत्री सर्वसाधारणः प्रिये ॥१०॥

ततोऽधिकं सौरमतं गायत्री सौरलक्षणा ।
तच्च पञ्चविधं देवि पञ्चभेदं निशामय ॥११॥

वैकर्तनं तथादित्यं पौष्णं मार्तण्डसंज्ञितम् ।
सौरं सर्वोत्तमं तत्र यत्तु सूर्याधिदैवतम् ॥१२॥

ततोऽधिकं महादेवि मतं वैष्णवमुत्तमम् ।
तद्भेदमपि वक्ष्यामि तच्च पञ्चविधं मतम् ॥१३॥

गोपालं नारसिंहं च रामं कृष्णात्मकं परम् ।
नारायणमितीशानि गायत्री वैष्णवी तथा ॥१४॥

सप्तविधं शैवमतम्

अथ वक्ष्ये गिरिसुते मतं मम महत्तरम् ।
शैवं सप्तविधं पुण्यं वीरशैवादिभेदतः ॥१५॥

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tuttāra tāre svāhā'[1] is the supreme hymn they all recite (9). O Īśāni ! the vedic principles are in conformity with the Vedas, among them Brahma-Gāyatrī is the common popular hymn that everybody chants regularly (10). More important is the doctrine of 'Saura' accepting the Gayātrī hymn bearing the characteristics of Saur. O Goddess ! This again is divided into five, namely, Vaikartan, Āditya, Pauṣṇa, Mārtaṇḍya and Saura. Sūrya is the supreme among the all and so is known as the 'Adhipati' — the lord of all divinities (11-12). O the supreme Goddess ! The Vaiṣṇava doctrine is superior to the above. I am describing its fivefold categories to you (13). O Goddess ! Gopāla, Nārasiṁha, Rāma, Kṛṣṇa and Nārāyaṇa — all these Vaiṣṇava sects chant the Vaiṣṇava Gāyatrī (14).

Seven-fold Śaiva Doctrines

O the daughter of the mountain ! Now I am illustrating the supreme Śaiva doctrine of mine consisting of sevenfold divisions including the virtuous Vīraśaiva sects etc. (15). Vīraśaiva, Anādiśaiva, Ādiśaiva, Anuśaiva, Mahāśaiva and the sixth one is known as the

वीरशैवं तथानादिशैवमादिपदं[४] ततः ।
अनुशैवं महाशैवं योगशैवं तु षष्ठकम्[५] ।।१६।।

सप्तमं ज्ञानशैवाख्यं तत्र सर्वोत्तमोत्तमम् ।
वीरशैवमितीशानि तदङ्गानीतराणि तु ।।१७।।

गाणपत्यादिमतानि

गाणपत्यं वैरभद्र्यं भैरवं शरभाभिधम् ।
नान्दिकेशं च कौमारं पैशाचमिति सप्तधा ।।१८।।

अष्टकोटिमहाभेदं गाणपत्यमतं प्रिये ।
सप्तधा वीरभद्राख्यं भैरवं चाष्टधोदितम् ।।१९।।

[६]शारभं तत्पञ्चविधं नान्दिकेशं त्रिधोदितम् ।
कौमारमिति पैशाचमतं तु त्रिविधं प्रिये ।।२०।।

सौगतादीनि यावन्ति वैष्णवान्तमतानि तु ।
यच्च शैवं मम मतं सर्वेषामुत्तमोत्तमम् ।।२१।।

षड्दर्शनानि

तन्त्रं तु षड्विधं प्रोक्तं षड्दर्शनविभेदतः ।
वीरशैवं वैष्णवं च शाक्तं सौरं विनायकम् ।।२२।।

Yogaśaiva (16). The seventh one is the famous Jñānaśaiva. Vīraśaiva sect is the supreme among the all; other doctrines are considered to be the various aspects of the same (17).

Gāṇapatya Doctrine

Apart from the above, there are seven more schools, namely, Gāṇapatya, Vīrabhadra, Bhairava, Śarabha, Nandikeśa, Kaumāra and Paiśāca[2] (18). O dear ! there are eight categories of Gāṇapatya, seven of Vīrabhadra, eight of Bhairava, five of Śarabha and three a each of Nandikeśa, Kaumāra and Paiśāca schools (19-20). Among the above mentioned schools starting from Saugata to Vaiṣṇava, latter is superior to the earlier and My Śaiva doctrine is the supreme among the all (21).

Six-fold Doctrines

As per the six divisions of the philosophical schools, there are six schools of Tantra, namely, Vīraśaiva, Vaiṣṇava, Śākta, Saura, Vināyaka

कापालमिति विज्ञेयं दर्शनानि षडेव हि ।
[7]तत्तत्तन्त्रोक्तमार्गेण तत्तत्कर्म समाचरेत्[8] ।।२३।।

मतसाङ्कर्यनिषेधः

शैवं पाशुपतं सोमं [9]लाकुलं च चतुर्विधम् ।
शैवभेदमिति ज्ञेयं सङ्करं न समाचरेत् ।।२४।।

अनादिशैवः प्रथम आदिशैवो द्वितीयकः ।
तृतीयस्तु महाशैवश्चतुर्थो ह्यनुशैवकः ।।२५।।

पञ्चमोऽवान्तरः शैवो[10] योगशैवस्तु षष्ठकः ।
सप्तमो वीरशैवाख्यस्तत्तत्कर्म समाचरेत्[11] ।।२६।।

तत्तदागमकर्माणि तत्तद्दैवं न मिश्रयेत् ।
गोपालं [12]पञ्चरात्रं च नारसिंहं च वैष्णवम् ।।२७।।

नारायणं पञ्चविधं सङ्करं न समाचरेत् ।
नित्याऽनित्या शाबराख्या शक्तिश्चेति चतुर्विधा ।।२८।।

शाक्तभेदमिति ज्ञेयं सङ्करं न समाचरेत् ।
ब्रह्मेन्द्रः सावनः सूर्य इति सौरश्चतुर्विधः ।।२९।।

(Gāṇapatya) and Kāpāla. Adherer should observe the disciplinary path of his own Tantra (22-23).

Mixing of Various Doctrines Prohibited

There are four divisions of Śaiva schools, namely, Śaiva, Pāśupata, Soma and Lākula. Followers of these schools should strictly observe their own in pure form without mixing each other (24). First is Anādiśaiva, second Ādiśaiva, third Mahāśaiva, fourth Aṇuśaiva, fifth Avāntaraśaiva, sixth Yogaśaiva and the seventh one is Vīraśaiva. Adherers of the above mentioned schools should observe the religious disciplines of their own (25-26). The religious rites duly advocated in various disciplines should never be intermingled. Gopāla, Pañcarātra, Nārasiṁha, Vaiṣṇava and Nārāyaṇa are the five-fold schools that should never be mixed with each other. Four divisions of Śāktāgamas, namely, Nityā, Anityā, Śābarā and Śakti also should not be intermingled rather observe separately (27-29). There are four divisions of Saura

तस्मिंस्तस्मिन् यथा प्रोक्तं तत्तद्देवं न मिश्रयेत् ।
अर्हंश्चार्वाकबौद्धश्च जिनश्चोति चतुर्विधम्[१३] ॥३०॥

वैनायकमिति ज्ञेयं सङ्करं न समाचरेत् ।
निरीश्वरं सेश्वरं च कापालं भैरवं तथा ॥३१॥

चतुर्विधं तु कापालं सङ्करं न समाचरेत् ।
अत्रादौ वीरशैवाख्यं तन्त्राणामुत्तमोत्तमम् ॥३२॥

पञ्चाक्षरमन्त्रोद्धारः

तत्र मन्त्रो महादेवि शैवपञ्चाक्षरो मम[१४] ।
तदुद्धारं प्रवक्ष्यामि शृणु शैलकुमारिके ॥३३॥

[१५]जविपूर्वं मरुत्पूर्वं स्मरपूर्वं समन्वितः ।
पार्श्वमक्षिसमायुक्तं वरुणस्थं धनुः प्रिये ॥३४॥

वह्निपूर्वं ततो देवि मन्त्रः साक्षान्मदात्मकः ।
सर्वेषामपि शैवानां सर्वसाधारणो मनुः ॥३५॥

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sect, namely, Brahmā, Indra, Sāvana and Sūrya. The deities of the above schools also should never be intermingled. Arhat, Cārvāka, Bauddha and Jaina are the four heterodox schools (29-30). Likewise there are Vināyaka doctrines that also should never be mixed up with each other (30-31). Nirīśvara, Seśvara, Kāpāla and Bhairava are the four divisions of the Kāpālika school that also should not be mingled up. Vīraśaiva sect is considered to be the best among all the above mantioned schools (31-32).

Pañcākṣara Hymn

O the supreme Goddess ! Śaiva Pañcākṣara is the hymn advised in my Vīraśaiva system. O the daughter of the mountain ! I shall illustrate the procedure to invoke it, please listen to it carefully (33). 'Javi' (न) is to be put first, then 'Smara' (म) should be kept and followed by 'Marut' (:). Pārśva (श) is to be placed keeping the Ādi (इ) before ; 'Dhanu' (आ) should be added with 'Varuṇa' (व) and then 'Ya' (य) is the first latter of 'Vanhi' (रेफ) is to be put at last. Thus the hymn 'namah śivāya' assumes the form, which, O Goddess ! is the form of Śiva and is common to all Śaiva sects (34-35).

देव्युवाच

मततारतम्यविषयकः प्रश्नस्तत्समाधानं च

उक्तान्येतानि देवेश सर्वाणि च समानि वा ।
तारतम्येन वा तत्र किं मतं चन्द्रशेखर[१६] ।।३६।।

नोक्तं शाक्तमतं देव ह्युत्तमं वाऽधमं समम् ।
तदद्य कथय स्वामिन् यत्तु सर्वोत्तमोत्तमम् ।।३७।।

ईश्वर उवाच

सर्वाणि च महादेवि मतानि तु[१७] महान्त्यपि ।
प्राप्यमेकं फलं तेषां विशेषस्तत्र वक्ष्यते ।।३८।।

वीरशैवमतवैशिष्ट्यम्

वित्तायासमहायत्नसाध्यान्यन्यानि पार्वति ।
महाफलं शुभकरं शैवमेव न संशयः ।।३९।।

Pārvatī enquires —

Enquiries and Replies Regarding Relative Hierarchy Among Various Doctrines

O the Lord of the lords ! are the schools described by you of equal status or there is relative hierarchy among them ? O Candraśekhara ! if there is any difference, which one is the supreme among the all (36). O Lord ! you have not mentioned anything about the Śākta discipline whether it is superior, inferior or equal to others. Kindly tell me now which one is the best of all (37).

God replies —

O the supreme Goddess ! all sects are great and unique in their own way since liberation is the only goal of all. I am illustrating to you the salient features of all sects (38)

Glory of Vīraśaiva Discipline

O Pārvatī ! much expenses, carefulness and labour are needed in all other docrtines, but great and benign results are easily achieved in the path advocated by Śaivism. There is no doubt in it (39). O Śive !

तत्र वक्ष्ये शिवे वीरशैवं सर्वोत्तमोत्तमम् ।
नान्यस्य तद्भवेद्योग्यं शाक्तेयं सर्वसम्मतम् ॥४०॥

वीरशैवमतं सद्यो भोगमोक्षैकसाधनम् ।
सर्वोत्तमं मम मतं यतः सर्वोत्तमोऽस्म्यहम् ॥४१॥

न वीरशैवसदृशं मतमस्ति जगत्त्रये ।
सर्वभोगप्रदं पुण्यं शिवसायुज्यदायकम् ॥४२॥

यथा मत्सदृशो नास्ति पुरुषाणां त्वया समा ।
स्त्रीणां तथा वीरशैवसदृशं नास्ति वै मतम् ॥४३॥

अपि पापशतं कृत्वा ज्ञानतोऽज्ञानतोऽपि वा ।
वीरशैवमतं प्राप्य शिव एव न संशयः ॥४४॥

न तस्यास्ति भयं पापान्नाधिक्यं पुण्यकर्मणः ।
स्वयं हि पुण्यपापानां निर्णेता च नियामकः ॥४५॥

ये वीरशैवे देवेशि दीक्षिताः शिवयोगिनः ।
तान् दृष्ट्वैव पलायन्ते दूरतो यमकिङ्कराः ॥४६॥

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now, I shall describe to you the doctrine of Vīraśaivism which is the supreme among the all. All are not eligible for it. Śākta sect is easy for all (40). Vīraśaiva is the only means that provides enjoyment and immediate liberation. So, this sect of mine is the best among the all as I am the supreme of all (41). There is no other doctrine in the three worlds like Vīraśaivism as it is the bestower of all kinds of enjoyments, virtues and the closest union (Sāyujya) with Śiva (42). As there is no man like me, no woman like you, so also, there is no sect like Vīraśaivism (43). If a person takes refuge in Vīraśaivism after committing hundreds of sins, knowingly or unknowingly, becomes Śiva Himself, there is no doubt in it (44). Vīraśaivite is neither afraid of sin nor thinks himself special while performing virtuous deeds because he himself is the determiner and the controller of the virtues and vices (45). O Goddess of the divinities ! one who is initiated in accordance with the Vīraśaiva discipline, the attendants of Yama run away from him (46).

भस्मरुद्राक्षलिङ्गधारणमाहात्म्यम्

सभस्मरुद्राक्षतनुं सलिङ्गं शिवयोगिनम् ।
दृष्ट्वा सद्यो विमुच्यन्ते पापिनोऽपि न संशयः ॥४७॥

यस्य भस्म ललाटेऽस्ति कण्ठे लिंङ्गं मदात्मकम् ।
रुद्राक्षधारणं देहे सोऽहं देवि न संशयः ॥४८॥

य इच्छेन्मम सारूप्यं सोऽर्चयेच्छिवयोगिनम् ।
य इच्छेद्रौरवं घोरं स निन्देच्छिवयोगिनम् ॥४९॥

नित्यं पश्येद् वीरशैवदीक्षितं शिवयोगिनम् ।
यस्य कण्ठगतोऽहं वै स(न) तस्मादुत्तमः प्रिये ॥५०॥

यादृशी भावना कार्या मयि त्वयि शिवे तथा ।
तथैव कार्या वै वीरशैवदीक्षित उत्तमे ॥५१॥

तस्य पूजा मम शिवे तन्निन्दा च ममैव हि ।
यद्यस्ति मयि सद्भक्तिरर्चयेच्छिवयोगिनम् ॥५२॥

निमिषं निमिषार्धं वा यत्र स्युः शिवयोगिनः ।
तत्कैलासं परं विद्धि तत्र काशी शिवोऽप्यहम्[१८] ॥५३॥

Glory of Wearing Sacred Ash, Rudrākṣa and Liṅga

The sinners also undoubtedly achieve immediate freedom from all kinds of sins on beholding the Śivayogī having besmeared the sacred ash and wearing Rùdrākṣa and Iṣṭaliṅga (47). O Goddess ! The person whose forehead is besmeared with the sacred ash and an Iṣṭaliṅga, the form of Mine, is tied up on the neck and who has borne the Rudrākṣa on the body, undoubtedly becomes Śiva (48). One who aspires for the state of 'Sārupya' (sameness of form of Śiva), should worship the Śivayogīs. One who condemns the Śivayogī, is sure to fall in the darkest Raurava hell (49). O dear ! Śivayogī of Vīraśaiva sect always wears Śivaliṅga on the neck. So, he is considered to be the supreme and should regularly be seen reverently (50). The kind of reverence shown to me, to you and to Śivaliṅga, should also be expressed towards an initiated Vīraśaiva (51). O Śive ! worshipping him is worshipping me and abusing him is abusing me. One who possesses pure devotion for me, should worship Śivayogīs (52). The place where Śivayogī stays for

मम यो धारयेल्लिङ्गं यथोक्तं गुरुणा शिवे ।
चाण्डालस्पृष्टदोषोऽपि स्मरतो नश्यति क्षणात् ।।५४।।

न तस्य जातिभेदोऽस्ति न शुच्यशुचिकल्पना ।
न स्पृष्टिर्नापि वाऽशुद्धिः सर्वं शिवमयं यतः ।।५५।।

भुक्त्वाऽवशिष्टपात्रं यत्तदुच्छिष्टधिया शिवे ।
क्षालयेच्छिवयोगी यः स याति नरकं ध्रुवम् ।।५६।।

न स्पृष्टिर्न रजोदोषो न स्त्रीबालादिकल्पना ।
न जन्ममरणाशौचं न स्नानादिविधिर्यतः ।।५७।।

ब्राह्मणाः क्षत्रियाः वैश्याः शूद्रा ये चान्यजातयः ।
लिङ्गधारणमात्रेण शिवा एव न संशयः ।।५८।।

स्त्रियो बालास्तथा वृद्धा खञ्जाः कुब्जान्धपङ्गवः ।
उन्मत्ता बधिराः [१९]काणाः शठा धूर्ताश्च वञ्चकाः ।।५९।।

चोरा जारास्तथा वेश्या आचाण्डालान्तसम्भवाः ।
मल्लिङ्गधारणादेव मद्रूपा एव ते शिवे ।।६०।।

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a moment or half of a moment, turns to be the great Kailāśa. That is also Kāśī where I myself reside (53). O Śive ! only the remembrance of the person who wears Śivaliṅga as per the procedure instructed by Guru immediately destroys the defilement caused by touching the Cāṇḍālas (54). There does not remain any differentiation regarding the caste, nor thinking of purity or impurity. There is no sense of defilement caused by touch or impurity as everything is merged in Śiva (55). O Śive ! the Śivayogī who cleans the utensils after finishing the food thinking it consisting of leftover, is sure to suffer the hell (56). In this school, no defilement is considered if caused by the touch, menstruation, there is no differentiation of woman and child etc., nor any defilement caused by the birth and death and also there is no definite injunction regarding the procedure of bathing (57). Whatever caste he might be, Brāmhin, Kṣatriya, Vaiśya or Śudra and person belonging to other castes, becomes Śiva only by wearing Liṅga, there is no doubt in it (58). O Śive ! woman, child, old, lame, huntch, blind, invalid, insane, deaf, crosseyed, wretched, cunning, deceitful, thief, adulterous, prostitute and untouchable, whosoever one may be, attains my nature, if he wears

न बालवृद्धभेदोऽस्ति नमस्कारादिपूजने ।
सर्वेऽपि वन्दनीया हि विधवापुष्पिणीमुखाः ।।६१।।
यस्यास्ति भक्तिरीशानि वीरशैवमताश्रये ।
भक्तिमात्रपवित्रा हि सर्व [१०]एवाधिकारिणः ।।६२।।

देव्युवाच

वीरपदनिर्वचनविषयकः प्रश्नः

जय शङ्कर सर्वेश सर्वज्ञ सकलोत्तम ।
मते तु वीरपूर्वत्वे किं प्रमाणमिहोच्यताम् ।।६३।।
यौगिकं रूढिकं वेदमुपचारोऽपि वा प्रभो ।
तदद्य कथयेशान नास्ति चान्यस्य चेदृशम् ।।६४।।

ईश्वर उवाच

साधु पृष्टं त्वया देवि सर्वलोकहितं त्विदम् ।
महारहस्यमेतत् ते वक्ष्ये मोहवशार्दितः ।।६५।।

Liṅga(59-60). There is no difference of the child and the old in paying obeisance and worshipping. Everybody including widow and menstruated are considered to be adorable (61). O Goddess ! one who has the devotion towards the Vīraśaiva doctrine is considered to be worthy of it, as everybody becomes pure by mere devotion (62).

Goddess enquires —

Enquiries Regarding the Term 'Vīra'

O Śaṅkar, hail to thee ! you are the Lord, omniscient and supreme of all. Kindly enlighten me as to why the word 'Vīra' is prefixed. What is the justification of it? (63). O Lord ! is the word 'Vīra' derived from a root — 'dhātu' (यौगिक), archaic (रूढ़) or formal ? O Lord ! kindly tell me, why this word is not attached to any other doctrine ? (64).

God replies —

O Goddess ! you have asked an apt question. The welfare of all beings is implied in it. Though it is a great mystery but out of love I shall describe it to you (65).

वीरपदनिर्वचनम्

वीरत्वं नाम विश्वेशि तुरीया यत्र यत्र वै ।
गुरूक्तमार्गनिरता मते वीरपदाभिधे ।।६६।।

सर्वेऽपि वीरा देवेशि तुरीयास्तत्र[२१] तत्र ये ।
किन्तु मे शैवभेदो यो वीरशैवः स उच्यते ।।६७।।

अन्यत्र कर्मबाहुल्यादाचारस्य व्यतिक्रमात् ।
न चित्तशुद्ध्यलाभाच्च भेद[२२]सद्भावतः सुखम् ।।६८।।

लिङ्गधारणमाहात्म्यम्

अत्र वक्ष्ये विशेषं ते लिङ्गधारणवैभवात् ।
भक्तिमात्रेण कल्याणि सुखं दुःखाम्बुधिं तरेत् ।।६९।।

प्रवेशमात्रेण मते मम शैवे मतोत्तमे ।
अनायासेन सुसुखं[२३] लिङ्गधारणवैभवात् ।।७०।।

The Term 'Vīra'

O the Goddess of the world ! though the persons attaining the 'Turīya' (fourth) state are named as 'Vīra' but as per Vīraśaivism, the epithet 'Vīra' is applicable to one who constantly observes the path advocated by Guru with firm determination (66). O Goddess of the divinities ! though one who has attained the state of Turiya is known as 'Vīra' in every school, but now the word is popularly known in the sect of Vīraśaivism (67). As the other schools are overwhelmed with the religious rites and rituals, so there is the lapse in performance of righteous duties and the inner self is not purified. Therefore, one is deprived of the self satisfaction due to the sense of discrimination (68).

Glory of Wearing 'Liṅga'

O the benevolent ! now I shall describe to you specially the glory of wearing the Iṣṭaliṅga. One crosses the ocean of pleasure and pain easily only through the devotion of Iṣṭaliṅga (69). One easily enjoys the self contentment only by wearing the Iṣṭaliṅga after entering into the discipline of my great Vīraśaivism (70). O Goddess ! there is no rule of

अन्यत्र नास्ति मल्लिङ्गधारणं मतवर्तिषु ।
शैवस्थ एव कुर्वीत लिङ्गधारणमीश्वरि ॥७१॥

मतान्तरस्थो यो मूढः कुर्यान्मल्लिङ्गधारणम् ।
स जीवन्नेव चाण्डालो मृतो नरकमश्नुते ॥७२॥

[१४]यो विना गुरुकारुण्यमिच्छया लिङ्गधारणम् ।
स जीवन्नेव चाण्डालो मृतो नरकमश्नुते ॥७३॥

योऽन्यधर्मः परं धर्ममाचरेदिच्छयाऽन्वितः ।
स जीवन्नेव चाण्डालो मृतो नरकमश्नुते ॥७४॥

यदि भक्तिर्दृढा देवि मम लिङ्गस्य धारणे ।
शिवयोगिनमाश्रित्य तं गुरुं शिवमर्चयेत् ॥७५॥

दीक्षां विना लिङ्गधारणे दोषः

शिवदीक्षां विना देवि यः कुर्याल्लिङ्गधारणम् ।
स याति नरकं घोरं यस्त्यजेत्तदभक्तितः ॥७६॥

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wearing Iṣṭaliṅga in other schools. One should wear Iṣṭaliṅga only after having accepted the discipline of Vīraśaivism (71). If unwise who belongs to other discipline wears Iṣṭaliṅga, then, during life, he will be a Cāṇḍāl (the untouchable) and after death he will go to the hell (72). One who himself wears Iṣṭaliṅga without having received the grace of Guru (i.e. without dīkṣā), becomes Cāṇḍāl during life and goes to the hell after death (73). One who intentionally performs the religious rites of other religion despite of being in different religion, becomes Cāṇḍāl during life and goes to the hell after death (74). O Goddess ! if anybody has a firm devotion in wearing my Liṅga, then he should take refuge in a Śivayogī and worship Śiva in the form of Guru (75).

Dīkṣā Without Wearing Liṅga, a Lapse

O Goddess ! one who wears the Iṣṭaliṅga without being initiated in the sect of Vīraśaivism or abandons it due to the dearth of devotion, falls into the abhorrent hell (76). O Goddess ! one should not wear Liṅga without observing the adequate procedure. If anybody does it,

विना विधानमीशानि न कुर्याल्लिङ्गधारणम् ।
कृतं चेदकृतं विद्धि न तच्छैवमतं भवेत् ।।७७।।

वीरशैवमतोत्कर्षः

लिङ्गधारणमात्रेण शिवत्वप्राप्तिरेव हि ।
शैवं मम मतं देवि सद्योमुक्तिविधायकम् ।।७८।।
तस्माच्छैवमतं सर्वमतानामुत्तमोत्तमम् ।
मम स्वरूपं देवेशि मल्लिङ्गस्य च धारणात् ।।७९।।
विना नानुग्रहं तेषां मम शैवमते शिवे ।
भक्तिः सम्पद्यते क्वापि तत्पुनर्भवभाजनम् ।।८०।।
सकृत् प्रविश्य च नरो गतेषु बहुजन्मसु ।
मम शैवमते देवि सोऽहमेव न संशयः ।।८१।।

पञ्चाक्षरमन्त्रमाहात्म्यम्

यथा नदीनां सर्वासां पुण्या भागीरथी शिवे ।
यथैव भवती सर्वयोषितां पुरुषेष्वहम् ।।८२।।

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then that is equal to non-observance because (wearing of Liṅga without having performed the required procedure) it is inadmissible in Vīraśaivism (77).

Glory of the Discipline of Vīraśaivism

O Goddess ! wearing of Iṣṭaliṅga is enough for the attainment of Śivahood, as the discipline of my Vīraśaivism advocates the means for immediate liberation (78). So, the doctrine of Vīraśaivism is the supreme of all. One who wears the Iṣṭaliṅga, assumes the form of Śiva (79). O Śive ! without the compassion of mine, no one can be endowed with devotion in Vīraśaivism and he remains in the cycle of birth and death (80). O Goddess ! one who enters into my faith after passing through many births and deaths, undoubtedly attains Śivahood (81).

Glory of Pañcākṣara Hymn

O Śive ! as the Bhāgirathī is the most auspicious among all the rivers, so you are the supreme among all the women and I am the greatest among all the men (82). Thus Kāśī is the most auspicious place

यथैव काशी क्षेत्राणां[२५] तीर्थेषु मणिकर्णिका ।
मम पञ्चाक्षरीमन्त्रः सर्वमन्त्रेषु वै यथा ।।८३।।

यथैव सर्वलोकेषु कैलासस्थानमावयोः ।
तथा शैवमतं देवि विद्धि सर्वोत्तमोत्तमम् ।।८४।।

मम सर्वोत्तमत्वेन मत्सृष्टत्वात् परस्य च ।
तदेव तारतम्यं ते मते मम परत्र तु ।।८५।।

यथा [२६]वर्धयते राजा भृत्यं कर्मानुसारतः ।
तारतम्यपदं दत्त्वा तथैवाहं मते मम ।।८६।।

शिवलिङ्गमहिमा

विशेषं तत्र वक्ष्यामि रहस्यं गोप्यतां त्वया ।
न प्रकाशय कुत्रापि विना भक्तं सुलक्षणम् ।।८७।।

देवालयादिषु यथा चित्रादिषु यथा गृहे ।
दृश्यते चाकृतिर्यस्य तज्ज्ञानं जायते स्फुटम् ।।८८।।

एवं [२७]हि वीरमन्त्रे तु सर्वपापैः प्रमुच्यते ।
लिङ्गस्य दर्शनाद् देवि मम ज्ञानं प्रजायते ।।८९।।

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of pilgrimage and Maṇikarṇikā is the greatest among all the pilgrimages, so my five syllable hymn (पंचाक्षरी मंत्र) is the supreme among all the hymns (83). O Goddess ! please note, as mount Kailāśa is the most pleasant among all the places, so Śaivism is the supreme among all the doctrines (84). As I am the supreme among the all, so the doctrine advocated by me is the best of all. Therefore, the relative hierarchy among the doctrines of others and mine is the same as that of me and others (85). As the king gradually encourages his servants by giving promotion as per their performance, so also I bestow the different status to the devotees according to their observance of my doctrine (86).

Glory of Śivaliṅga

Now I shall divulge a mystery to you, please keep it secret. Never divulge it to anybody except to a virtuous worthy devotee (87). The knowledge of the image seen in the temple, picture and in the house is clear to us (88). So, by receiving hymn at the time of Dīkṣā of

गतेषु बहुसंख्येषु दुःखरूपेषु जन्मसु ।
मत्कारुण्येन तस्यान्ते जायते लिङ्गदर्शनम् ॥९०॥
यदीदमिति[२८] जानाति लिङ्गं मम महेश्वरि ।
मज्ज्ञानाद्दर्शनात्सद्यो मल्लिङ्गस्य च सोऽस्म्यहम् ॥९१॥
एवं हि महिमा देवि मम लिङ्गस्य किं पुनः ।
धृते तु तस्मिन् स्वतनौ सर्वा लिङ्गमयी तनुः ॥९२॥
लीलार्थकमपि त्वीशि यत्तल्लिङ्गमुदाहृतम् ।
तल्लिङ्गमयमित्येतच्छरीरं तस्य धारणात् ॥९३॥

देव्युवाच

किमर्थं सर्वे लिङ्गधारणं न कुर्वन्तीति प्रश्नस्तत्समाधानं च

वृषध्वज वृषारूढ विरूपाक्ष विषादन ।
न ते कुर्वन्ति किं सर्वे लिङ्गधारणमीश्वर ॥९४॥

Vīraśaivism, one becomes free from all sins. O Goddess ! the knowledge regarding me is born only by the perception of Liṅga (89). After many a miserable lives are over, the sacred vision of Liṅga takes place by the grace of mine (90). O the great Goddess ! by that grace only, one is able to know the real nature of my Liṅga and by having attained the real knowledge of Liṅga, one is able to realise that I myself (Liṅga) is the Śiva (91). O Goddess ! such is the glory of the Liṅga. What more ? By wearing it on the body, the whole body becomes one with the Liṅga (92). The word 'Liṅga' has also been used in the scriptures to donote various kinds of 'līlā' (blissful purposeless activity) of Śiva. By wearing that Liṅga, the body also turns to be a principle of divine sport (93).

Goddess enquires —

Why Everybody Should Not Wear Liṅga ?

O God ! the possessor of banner with the bull in insignia, rider of Nandī, three eyed, and drinker of poison ! if it is so, why does everybody not wear Liṅga ? (94).

ईश्वर उवाच

कथं भविष्यति शिवे विना मत्करुणां नृणाम् ।
कर्मपूरितदृष्टीनां मन्मायामोहितात्मनाम् ।।९५।।

लिङ्गपूजाविधानम्

तदनुष्ठानमात्रेण विधूयाखिलबन्धनम् ।
सर्वकल्याणनिलयं मम सायुज्यमेति सः ।।९६।।

ज्ञानतोऽज्ञानतो वापि शक्त्याऽशक्त्यादिनापि वा ।
यन्न्यूनमतिरिक्तं वाऽवस्थात्रययुतोऽपि वा ।।९७।।

विगुणा[29] यान्ति साद्गुण्यं शैवस्थशिवयोगिनः ।
सकृल्लिङ्गार्चनेनैव यत्तद्रूपं महेश्वरि ।।९८।।

सर्वत्र मम दर्शित्वं भक्तिरेकान्तरूपिणी ।
मन्मतस्थस्य[30] मत्प्राप्त्यै द्वयमेव हि साधनम् ।।९९।।

न [31]पुष्पिणी त्यजेत् पूजां न भुक्त्वा नाशुचिस्त्वपि ।
यदैव पूजयेल्लिङ्गं तदाऽनुग्राहको ह्ययम् ।।१००।।

God replies —

O Śive ! how do the people who remain in confusion by my mysterious power (माया) due to their own deeds, be saved without my compassion ? (95).

Procedure of Liṅga-worship

By mere wearing Iṣṭaliṅga as duly prescribed, one attains the status of 'Sāyujya' – the abode of all goodness (96). O Maheśvari ! if a Śivayogī of Vīraśaïva sect worships Śivaliṅga once, knowingly or unknowingly, with capability or incapability, with scarcity or abundance, all his disqualifications turn into the qualifications (97-98). For the Vīraśaiva Śivayogī, only two means are open for achieving me — either perceiving my presence in everything or an intense devotion in me (99). Women should never abandon the worship of Iṣṭaliṅga even in the condition of menstruation, so also worship should not be left even after taking food and in the state of defilement. I shower my compassion on the devotee who worships the Iṣṭaliṅga in any state (100). Remembering,

स्मरणात् कीर्तनाद् देवि मम लिङ्गस्य धारणात् ।
अनायासेनातिशयं फलं स्यादुत्तमोत्तमम् ।।१०१।।

न मेऽस्ति यस्मिन् कारुण्यं न तस्यात्र रुचिर्भवेत् ।
यदैव स्यादत्र रुचिस्तदा मुक्तो न संशयः ।।१०२।।

अतो [33]महारहस्यं हि मतमेतन्महत्तरम् ।
शैवं पाशुपतं चेति यदेकं नामभेदतः ।।१०३।।

तत्र सप्तविधेष्वेषु वीरशैवं महत्तरम् ।
शैवे वीरत्वमात्रेण किं पुनर्लिङ्गधारणात् ।।१०४।।

शिवयोगिमहिमा

यथैव दर्शनाल्लोके शिखरस्य शिवालये ।
नश्यन्त्यनेकपापानि शिवत्वं ज्ञानसम्भवात् ।।१०५।।

तथैव दर्शनाल्लिङ्गधारिणः शिवयोगिनः ।
सद्यो नश्यन्ति पापानि तमः सूर्योदये यथा ।।१०६।।

अत एव महादेवि गुप्तं मतमिदं कलौ ।
मन्मतज्ञानमात्रेण मुच्येयुरपि पापिनः ।।१०७।।

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praising and wearing the Iṣṭaliṅga easily produce extremely good results (101). If my mercy is not showered, attachment for the worship is not developed. If intense inclination for worship is developed, one attains freedom, there is no doubt in it (102). So, a great mystery is concealed in this greatest sect of mine. Vīraśaiva and Pāśupata are the same doctrine though having different names (103). The docrtine of Vīraśaiva is known as the supreme among the seven kinds of śaiva schools. The term 'Vīra' is attached with śaiva since he wears the Iṣṭaliṅga with utmost firmness and strong will (104).

Glory of Śivayogī

It is known in the world that the perception of the pinnacle of the Śiva temple annihilates all sins and inspires with the knowledge of Śiva; so also mere perception of a Śivayogī – the wearer of Iṣṭaliṅga, immediately eradicates all sins as the darkness is removed after sunrise (105-106). O the great Goddess ! therefore, for this reason, this doctrine

लाभः[३३] शैवमतस्यैको वीरशैवप्रवर्तनम् ।
भक्तिर्भूतदया चेति मत्कैवल्यं चतुर्विधम् ।।१०८।।

यदि चास्त्यधिकं मत्तस्तदा स्यान्मन्मतात् परम् ।
यदि स्यान्मत्परं देवि मत्स्वातन्त्र्यं कुतस्तदा ।।१०९।।

इत्थं ते कथितं देवि मतभेदमतः परम् ।
तारतम्यं फलं चापि किं भूयः श्रोतुमिच्छसि ।।११०।।

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते वीरशैवदीक्षाप्रकरणे मतभेदनिरूपणं नाम प्रथमः पटलः समाप्तः[३४] ।।१।।

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has been kept secret in this Kaliyuga. Knowing it, the sinners also attain liberation (107). The main purpose to observe the Vīraśaiva discipline is that the devotee is easily attracted to the doctrine of Vīraśaivism and the devotion towards the God, kindness for all beings and the attainment of four-fold liberations are the natural outcome (108). O Goddess ! other doctrines, superior to that of mine, is only possible if there is anybody greater than me. If there is anybody superior to me, then how the freedom of mine will remain in tact (109). O Goddess ! thus I have illustrated to you the different doctrines and their relative results. What more do you want to listen ? (110)

Here ends the first chapter of Pārameśvaratantra, the propounder of the doctrine of Śaiva non-dualism describing the various doctrines regarding the procedure of initiation in Vīraśaivism || 1 ||

Notes and References (in Sanskrit Text)

१. दीप्त-ख., सूर-ग. घ.।

२. भक्तिसाधननायके-कटि.।

३. तत्र-क.।

४. परं-क.।

५. मम्-ग. घ. ङ.।

६. शरभाख्यं पञ्च-ख.।

७. तत्र तन्त्रोक्त-क. ख.।

८. रभेत्-क.।

९. नकुलं-क.।

१०. शैव: प्रवर: शैवषष्ठक:-क.।

११. रभेत्-क. ङ.।

१२. पाञ्च-ख. ङ.।

१३. विंधा:-ग. घ.।

१४. मनु:-ख.।

१५. जविर्नकार:[१], स पूर्वो यस्य तथाभूतो मरुद्[२] अकार:। सर्गो विसर्ग:, स च स्मरपूर्व:[३], स्मरो मकार:। पार्श्वं[४] शकार:, स अक्षिसमायुग्[५]इकारयुक्त:। वरुणो वकार:[६], तत्र स्थितं [७]धनुराकार:। वह्नी रेफ:[८], तत: पूर्वो यकार:। ततो मन्त्र: – नम: शिवाय। १. न: शङ्खिनी क्षमा दीर्घजिह्वानन्दाट्टहासिनी। दीर्घद्रोणा च दीर्घाध्वा नादिनी नन्दिनी जवि:।। २. अ: श्रीकण्ठ: सुरेशश्च ललाटं चैकमातृक:। कीर्तिर्निवृत्तिर्वागीशो नरकारिर्हरो मरुत्।। ३. मं महाकाल वैकुण्ठो नृणां बीजश्च मन्मथ:। ४. श: शब्द: कामरूपी च कामरूपो महामति:। वृषघ्न: शयन: शान्तसुभगा विस्फुलिङ्गिनी।। पार्श्वं देवो महालक्ष्मीर्महेन्द्र: कुलकौलिनी। ५. इ: सूक्ष्मा शाल्मली विद्या चन्द्र: पूषाऽक्षिगुह्यक:। ६. वो वालो वारुणी सूक्ष्मा वरुणो मेदसंज्ञक:। ७. आकारो विजयोऽनन्तो धनुश्छायो विनायक:। ८. रो रक्त: क्रोधिनी रेफ: पावकस्तैजसो मत:। क. पुस्तकटिप्पणीत: सर्वमेतदुद्धृतम्।

१६. खरम्-ख. ग.।

१७. च-ग. घ. ङ.।

१८. स्म्यहम्-क.।

१९. कुष्ठा:-क.।

२०. एका-ख. ग. घ.।

२१. या यत्र यत्र-ग. घ.।

२२. भेद:-घ. ङ.।

२३. ससुखं-ग. घ.।

२४. श्लोकयो: (७३-७४) विपर्यस्त: पाठ:-ग. घ.।

२५. क्षेत्रेषु-ग. घ.।

२६. वर्वयते-क.।

२७. त्वमत्रादन्यत्र-ग. घ. ङ।

२८. यदेतदिति-ख. ग. घ., यदेतमिति-ङ.।

२९. विगुणं याति-ग. ङ.।

३०. स्य च-ख. घ.।

३१. पुष्पाणि-क.।

३२. मम-ग. घ. ङ.।

३३. लोभ:-ख.।

३४. 'समाप्त:' नास्ति-क. ख. ङ.।

Notes & References (in English Text)

1. This hymn is chanted for the famous Goddess Tārā of Mantrayāna in Buddhism.
2. See *Mṛgendrāgama (Caryāpāda,* 1.36-37).

द्वितीयः पटलः

लिङ्गसज्जिकादिलक्षणम्

देव्युवाच

त्रियम्बक नमस्तेऽस्तु त्रिपुरघ्न यमान्तक ।
वद मे करुणासिन्धो लिङ्गधारणलक्षणम् ।।१।।

दीक्षादि क्रमशः सर्वं सज्जिकादिगुणादिकम् ।
शिवाग्निजननं चापि सर्वं विस्तरतः प्रभो ।।२।।

ईश्वर उवाच

शृणु देवि प्रवक्ष्यामि लिङ्गानां भेदमादितः ।
दीक्षायाः सज्जिकादेश्च सर्वं निगदतो [1]मम ।।३।।

Chapter - 2

THE CHARACTERISTICS OF LIṄGA AND CASKET

Goddess enquires —

O the three eyed, annihilator of Tripura, destroyer of Yama, ocean of mercy ! I bow unto you. Kindly tell me the proper procedure of wearing the Liṅga (1). O Lord ! kindly describe gradually, in detail, the methods of initiation, characteristics and the nature of the casket of Liṅga, Śivasūtra and also the method of igniting the Śivāgni (2).

God replies —

O Goddess ! please listen carefully. Firstly, I shall explain to you the various kinds of Liṅga, procedure of Dīkṣā and the casket of Liṅga (Sajjikā) that have emanated from me (3).

लिङ्गलक्षणं भेदाश्च

मम लिङ्गमिदं सर्वं जगत् स्थावरजङ्गमम् ।
मम लिङ्गमिदं विद्धि [२]पाषाणादिविनिर्मितम् ।।४।।

नादेयं शैलसम्भूतं पुण्यक्षेत्रसमुद्भवम् ।
गङ्गोद्भवं सागरजं लिङ्गं तन्मम सम्मतम् ।।५।।

यद्देवि शिवनाभाख्यं लिङ्गं तत्परमुत्तमम् ।
यद्दीयते हि गुरुणा लिङ्गं सर्वोत्तमोत्तमम् ।।६।।

काम्यान्यन्यानि लिङ्गानि तत्तदिष्टार्थदानि हि ।
सौवर्णपारदादीनि स्थूलं स्थूलं प्रशस्यते ।।७।।

क्रमुकाकृतिमारभ्य यावदिच्छास्ति धारणे ।
उत्तरादुत्तरं[३] श्रेष्ठं मम लिङ्गं महेश्वरि ।।८।।

पारदं[४] सर्वकामाय सौवर्णं वित्तकामिनः ।
राजतं तु प्रजाकामि ताम्रं शत्रुविनाशनम् ।।९।।

त्रपुजं रोगनाशाय सीसकं पापनाशकम् ।
स्फाटिकं ज्ञानदं पुण्यं रुद्राक्षं मोक्षदायकम् ।।१०।।

Characteristics of Liṅga

All things of the world, movable and immovable, are only of the nature of my Liṅga. The things made of stones and metals etc., are also of the nature of me, please note (4). The Liṅgas emanated from the rivers, mountains, holy places, Ganges and the oceans are also to be known as possessing my nature (5). O Goddess ! The Liṅga installed in the temple through the proper procedure is extremely esteemed, but the Liṅga bestowed by Guru duly observing the procedure of initiation is the supreme (6). There are many other Liṅgas that provide desired results. Out of them, the Liṅgas made of gold, mercury etc. confer fruits in abundance as per their size (7). O the great Goddess ! the size of the Liṅga may vary right from the size of a betel nut to the larger one as per the desire of the wearer. The supremacy of Liṅga depends on the dimension of liṅga (8). Liṅga made of mercury fulfils all desires, Liṅga made of gold provides wealth, Liṅga made of silver accords progeny and the Liṅga made of copper annihilates the enemy (9). Liṅga made of

दारुजं सर्वनाशाय कांस्यं रोगार्तिदायकम् ।
श्रीशैलजं महादेवि ह्यैहिकामुष्मिकप्रदम् ।।११।।
सर्वोत्तमोत्तमं लिङ्गं सर्वाभीष्टार्थदायकम् ।
यद्दत्तं गुरुणा देवि लिङ्गं तदहमेव हि ।।१२।।
बदरीफलमानं तु कृतं धर्माभिवृद्धिदम् ।
क्रमुकीफलमानं तु धर्तुः सर्वार्थदायकम् ।।१३।।
जम्बीरफलमानं तु सर्वकामार्थदायकम् ।
ततोऽधिकं प्रियं यावच्चतुर्वर्गफलप्रदम् ।।१४।।
न प्रमाणं तदन्तस्य शिवनाभस्य पार्वति ।
यद्दत्तं गुरुणा तस्य सर्वलक्षणलक्षितम् ।।१५।।
सर्वसाधारणं देवि सर्वसौभाग्यदायकम् ।
सर्वसिद्धिकरं लिङ्गं यच्च पाषाणनिर्मितम् ।।१६।।
सर्वोत्तमोत्तमं लिङ्गं यच्च श्रीशैलजं शिवे ।

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zinc, removes diseases, Liṅga made of lead is the eradicator of all sins, Liṅga made of crystal is the conferer of knowledge and virtues and the Liṅga of Rudrākṣa bestows liberation (10). O the great Goddess ! Liṅga made of wood destroys everything, Liṅga made of alloy produces disease and pain. Liṅga made of the stones of Śrīśailam is the donor of all the happiness of this world and the world beyond (11). O Goddess ! out of all the Liṅga that is awarded by Guru (after duly performing the procedures) is the supreme among all and is the bestower of all that is aspired for because that Liṅga is my own form (12). Wearing of Liṅga of the size of Jujube fruit enhances the attitudes towards the virtues and the Iṣṭaliṅga which is of the size of betel-nut accomplishes all desires (13). Liṅga of the size of lemon fulfils all aspirations ; if Liṅga bigger than that is liked imparts the achievements of the four Puruṣārthas (Dharma, Artha, Kāma and Mokṣa) (14). O Pārvatī ! there is no prescribed size for the Liṅga named 'Śivanābha'. Liṅga, bestowed by Guru is considered to be adorned with all qualities (15). O Goddess ! the Liṅga made of stone is generally considered to be good for all and the donor of all fortunes and all achievements (16). O Śive ! the Liṅga made of stones of Śrīśailam is the supreme among all.

केचन नियमाः

दोषाश्च बहवः सन्ति [5]दृष्ट्यादीनि धरात्मजे ।।१७।।
अन्यलिङ्गेषु सर्वेषु नैव पाषाणसम्भवे ।
जातके मृतकाशौचे मलमूत्रविजर्सने ।।१८।।
रतावशुद्धावुद्योगे रणे निद्रादिषु प्रिये ।
कर्मणा मनसा वाचा जाग्रत्स्वप्नसुषुप्तिषु ।।१९।।
न लिङ्गमुत्सृजेत् क्वापि प्राणैः कण्ठगतैरपि ।
न पूजापि परित्याज्या कृच्छ्रेऽपि कुलनायिके[6] ।।२०।।
न सकृत् स्मरणं वापि मम लिङ्गस्य सद्गुरोः ।
तेष्वेकतममादाय लिङ्गं स्वाभिमतं शिवे[7] ।।२१।।
धारयेदात्मतादात्म्यं प्राणलिङ्गं ममेति तत् ।
अथ कुर्यान्महादेवि सज्जिकाख्यं तदालयम् ।।२२।।

स्थिरचरभेदेन लिङ्गद्वैविध्यम्

यथा स्थिरस्य लिङ्गस्य तद्वदेव चरस्य च ।
स्थिरलिङ्गालयं देवि प्रसिद्धं [8]दृढलक्षणम् ।।२३।।

Rules of Kecana

O dear ! all other Liṅgas may be vitiated but there can never be any pollution in the Liṅga made of the stone of Śrīśailam (17-18). O dear ! during the period of defilement caused by the births and deaths, at the time of nature's call, sexual intercourse and any inauspicious work, in the battle field, during sleep, waking, dreaming and in the state of deep sleep, Iṣṭaliṅga should never be separated from the body in thought, action and speech even at the risk of life (18-20). O Śive ! once having taken refuge in divine Guru and my liṅga, one should adore them. One should accept any of the above mentioned liṅga of mine and wear it by identifying it with his own self. Then a casket as a seat of that liṅga should be prepared (21-22).

Two-fold Liṅgas – Movable and Immovable

O Goddess ! as the temple is made for the immovable Liṅga, so also a casket is necessary for the movable Liṅga. Like the temple for the immovable Liṅga a sound coffer, namely, 'Sajjikā' is prepared for the

जानास्येतत्स्वरूपं च चरलिङ्गस्य शाङ्करि ।
लक्षणं पूजनविधिमाचारं लिङ्गधारणम् ।।२४।।

क्रमेण श्रृणु तत्सर्वं तारतम्यफलं शिवे ।
स्थिरलिङ्गार्चको[९] लोके न शुद्धः पङ्क्तिकर्मसु ।।२५।।

इष्टलिङ्गार्चकाः श्रेष्ठाः

[१०]धृतलिङ्गार्चकाः सर्वे पावनाः पङ्क्तिकर्मसु ।
[११]पृथग् लिङ्गस्य स्थित्या तु स्वदेहस्याप्यशुद्धितः ।।२६।।

स्प्रष्टुं न योग्यता लिङ्गं न चैवं शिवयोगिनः ।
धृतलिङ्गशरीरत्वात् [१२]प्रदातुर्ज्ञानसम्भवात् ।।२७।।

शुचिरेव सदा तस्य [१३]नाशुद्धिर्नैव चाशुचिः ।
गच्छन् तिष्ठन् स्वपन् भुञ्जन् जाग्रन्नपि हसन्नपि ।।२८।।

खादन्नपि[१४] पिबन् वापि लिङ्गपूजां समाचरेत् ।
यथोपविश्य पीठादौ शिवयोगी प्रवर्तते ।।२९।।

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movable Liṅga (Caraliṅga) (23). O Śānkari ! you should know the nature and the characteristics of the Caraliṅga and 'Sajjikā', procedures of the worship of Liṅga, various rituals and the process of wearing the Liṅga. O Śive ! I shall gradually describe to you the respective results of all of them. One who worships the immovable Liṅga in the temple, is not considered to be fit to sit generally in proximity with the auspicious one (पंक्तिपावन) (24-25).

Supremacy of the Worshipper of Iṣṭaliṅga

Those who wear Iṣṭaliṅga on the body are fit to sit in company with the pious people. The body without having worn the Liṅga is considered to be impure (26). Such person is not considered to be fit to touch the Liṅga and Śivayogī. Only after wearing Liṅga on the body, one attains the capability to bear the knowledge bestowed by Guru (27). One who wears Liṅga is always considered to be auspicious. He is beyond the state of purity and impurity. One should worship the Liṅga during the state of walking, resting, dreaming, enjoying, waking, laughing, eating and drinking (28-29). As the Śivayogī performs

तथोपविष्ट एवासौ धावन् पूजितवानपि ।
न कायक्लेशसहनं नोपवासादिपीडनम् ।।३०।।

चतुर्विधा मुक्तिः

यथेच्छमपि भुञ्जानो भोगाल्लिङ्गं १५समर्चयेत् ।
दया भूतेषु मद्भक्तिः सर्वत्र मम दर्शनम् ।।३१।।
मल्लिङ्गधारणं नित्यं मुक्तिरेषा चतुर्विधा ।

चरलिङ्गरक्षाप्रकारः

तस्मात् सौलभ्यमीशानि तारतम्येन योगिनाम् ।।३२।।
मतस्य मम चान्यस्य मन्मते लिङ्गधारणात् ।
तस्य लिङ्गस्य विश्वेशि चरं कुर्याच्छिवालयम् ।।३३।।
पञ्चसूत्रोत्थलिङ्गस्य यावत् पूर्णं तथा भवेत् ।
सौवर्णमुत्तमं देवि यदि शक्तिस्तथाचरेत् ।।३४।।

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worship sitting on a seat, so worship may be performed while sitting and running also. One need not take any physical trouble nor the pain of observance of fast (29-30).

Four-fold Liberation

One who enjoys various kinds of things according to his own desire, should dedicate the same to Me (Iṣṭaliṅga) while enjoying. Compassion for all beings, devotion to Me, perceiving Me in everything and constantly wearing my Liṅga (Iṣṭaliṅga) are the four kinds of liberation i.e. these are the four means to liberation (31-32).

Preservation of Caraliṅga

O Goddess ! as far as my doctrine is concerned, yogīs are relatively in advantageous position as compared to other religious disciplines because merely by wearing Iṣṭaliṅga (as per my doctrine) all the (aforesaid) states are achieved easily. O Goddess of the world ! a movable Śiva-temple for this Śivaliṅga (namely Sajjikā) should be made (32-33). O Goddess ! a 'Sajjikā' made of gold for a Pañcasūtraliṅga[1]

राजतं पित्तलं ताम्रं नैव कांस्येन कारयेत् ।
सीसेन त्रपुणा देवि तान्तवी पाटिकापि वा ।।३५।।
एतेष्वन्यतमं नित्यं नान्यत् कुर्यादनापदि[१६] ।
परित्यज्यापि यत्नेन प्राणमानधनादिकम् ।।३६।।
संरक्षणीयं गिरिजे लिङ्गमेव न संशयः ।
सम्भावितेन द्रव्येण विना तन्तुपटोद्भवम् ।।३७।।

सज्जिकालक्षणम्

कर्कटाद्याकृतिश्चान्या[१७] यथाकामफलप्रदा ।
पञ्चसूत्रप्रमाणेन सज्जिका लिङ्गरूपिणी ।।३८।।
तादृशस्य च लिङ्गस्य भोगमोक्षैकसाधनी ।
भोगस्वर्गापवर्गाय मम नन्दीश्वराकृतिः ।।३९।।
भोगमोक्षैकफलदा सज्जिकार्कफलाकृतिः ।
[१८]आयुरारोग्यफलदा याऽसौ चूतफलाकृतिः ।।४०।।

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in which the Liṅga may be seated conveniently is considered to be good. It should duly be prepared as per one's capacity (34). This casket may be made by silver, brass and copper but never by alloy, lead, zinc, thread or cloth (35). One should prepare it carefully only by gold, silver, brass and copper, not by the above mentioned prohibited things, even at the risk of life, prestige and wealth (36). O the daughter of the mountain ! undoubtedly Liṅga is the only worth protecting thing which can never be possible by the casket made of thread or cloth alone (37).

Characteristics of Casket

The casket of the shape of cancer is the conferer of the desired results. The casket made according to the shape of Pañcasūtraliṅga[1] is considered to be of the nature of Liṅga (38). Such casket of this Liṅga (Pañcasūtraliṅga) is the bestower of both the enjoyment and liberation. So, the casket of the shape of my Nandīśvara, is the donor of the enjoyment, heaven and the liberation (39). The casket of the shape of the fruit of Arka, is the imparter of both the enjoyment and liberation. The casket of the size of mango fruit grants longivity and health (40). The casket of the size of a round shaped sweet is the giver of long life,

आयुष्मत्पुत्रसौभाग्यफलदा मोदकाकृतिः ।
ऐश्वर्यविजयायुष्यतेजःप्रज्ञाविलासकृत् ॥४१॥

सज्जिका शिवलिङ्गस्य विल्वीफलसमाकृतिः ।
शिवलिङ्गाकृतिः सज्जा भोगमोक्षैकसाधनी ॥४२॥

यद्यदिष्टतमं देवि भूषणं मणिकाञ्चनम् ।
तदेव सज्जिकां कृत्वा सर्वकामं समश्नुते ॥४३॥

[१९]एका द्वारकपाटाढ्या पादत्रितयशोभिनी ।
सन्नद्धगुणसम्बद्धा दृढा सन्तानशोभिनी ॥४४॥

चतुरस्रं पङ्कजाभं वर्तुलं बिम्बकोपमम् ।
यथा सन्दर्शितं देवि गुरुणा तत्तथाचरेत् ॥४५॥

सज्जिकागुणलक्षणम्

सौवर्णः स्याद्यदि गुणः सर्वसौभाग्यदायकः ।
राजतः पुत्रकीर्तिः स्यात्ताम्रश्चेद् धनधान्यकृत् ॥४६॥

पैत्तलः सर्वभोगाय कांस्यः कल्मषनाशनः ।
त्रपुसीसमयो वापि सर्वाभीष्टफलप्रदः ॥४७॥

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son, grandson, wealth and goodluck. The casket of the shape of a Bilva fruit is the donor of wealth, victory, longevity, glory and wisdom. Thus the casket of the shape of Śivaliṅga is the means of both the enjoyment and liberation (41-42). O Goddess ! the devotee who decorates the casket with the various ornaments, gems and gold etc. of his choice, achieves all his desired objectives (43). Some caskets are decorated with entrance, door and three stands and is tied up with a strong thread (44). O Goddess ! there are caskets of the shape of square, lotus like, round like Bimba fruit. One should get the casket prepared as per the instruction of the Guru (45).

Nature of Śiva-thread

If the thread, tied up with the casket, is made of gold, then it imparts various fortunes. Thread made of silver is the donor of worthy progeny and the thread made of copper is the giver of the abundant crops (46). Thread made of brass is the provider of all objects of

दारिद्र्याय च संविद्धि पटजः सर्वदुःखकृत् ।
कार्पटः सर्वभोगाय तान्तवः सर्वकामदः ॥४८॥

शुक्लो ज्ञानप्रदस्तत्र रक्तो वश्यकरो गुणः ।
श्यामः शत्रुभयकरः पीतः पुत्रप्रदायकः ॥४९॥

चित्रो विचित्रफलदः सुदृढश्छेदवर्जितः ।
अग्रन्थिरृजुरूपः स्यादानाभ्या कण्ठमध्यतः ॥५०॥

यावदिच्छं[20] भवेद् देवि सज्जिकागुण उत्तमः ।
तावदेव[21] प्रकुर्वीत सज्जिकागुणमीश्वरि ॥५१॥

सज्जिकाशिवसूत्रयोगमहिमा

[22]या सज्जिका भवद्रूपा मद्रूपो यो गुणः शिवे ।
उभयोरावयोर्योगाज्जगदेतच्चराचरम् ॥५२॥

पुंरूपमखिलं देवि मम रूपं न संशयः ।
स्त्रीरूपमखिलं देवि तव रूपं न संशयः ॥५३॥

मया विना क्वचिन्नास्ति तव रूपं तथा मम ।
तदेकरूपलाभाय गुणयोगः प्रकीर्तितः ॥५४॥

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enjoyment, of alloy is the annihilator of all sins, of zinc is the donor of all desired results (47). Thread made of old cloths invites the poverty and misery, thread made of new cloths is the bestower of all enjoyments and of fibre is the fulfiller of all desires (48). Thread of white colour is the provider of wisdom, of red is capable of encharming, of black causes the fear to enemy and of yellow colour bestows the son (49). Thread with spotted dots is the donor of peculiar results. This thread should be strong, unbroken, unknotted, uniform in thickness from one end to the other and the length should be equal to the length from the middle of the neck to the navel(50). O Goddess ! the wearer of Iṣṭaliṅga should put a good Śivasūtra in the casket as desired (51).

Tying of Śivasūtra with Casket

O Śive ! this casket is of your form and the thread is of mine. Thus the whole creation of movable and immovable world has come into existence on account of the union between you and me (52). O Goddess ! all the men of the world are undoubtedly of my form, where as all the women are undoubtedly of yours (53). You have no existence

शिवस्यैव भवेद् द्वारमेकं[२३] स्यादेकमेव हि ।
सार्गलं तिर्यगररं सर्वमेकात्मकं शिवे ॥५५॥

यस्य[२४] द्वारयुगे देवि गौरी कात्यायनी उभे ।
पार्श्वयोः [२५]शाङ्करी रौद्री भद्रकाल्युपरि त्वधः ॥५६॥

यस्याः पादत्रयं धर्मकामार्थात्मकमीश्वरि ।
[२६]यस्या मदात्मकगुणो भोगमोक्षफलात्मकः ॥५७॥

गुणस्याग्रद्वयोरेव सम्बद्धौ च[२७] सुवर्तुलौ ।
पद्मकुड्मलसद्रूपौ प्रोक्तौ ज्ञानक्रियेति च ॥५८॥

तदुपर्येकमीशानि चित्रमेकं स्वरूपकम् ।
आत्मपूर्वाग्रमाकुञ्च्य ह्यात्माग्रमवकुञ्चयेत् ॥५९॥

पार्श्वद्वयाग्रे संयोज्य यथोक्तं गुरुणा ततः ।
[२८]उक्तमेवं मया लिङ्गं[२९] सज्जिकागुणलक्षणम् ॥६०॥

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apart from me, nor have I any other nature than you. This one-ness of the nature is expressed by the illustration of the casket and its thread (54). O Śive ! there should be one door for keeping the Iṣṭaliṅga inside and bringing it outside. There should also be one curved hook to close the door. In this way, all are united into one i.e. they don't have any different status (55). O Goddess ! Gourī and Kātyāyanī reside on the two sides of the door and O Śāṅkari ! Roudrī and Bhadrakālī remain respectively on the lower and upper portion of that door (56). O Goddess ! three stands of the casket symbolise Dharma, Kāma and Artha (the Puruṣārthas). The thread tied up with it is the donor of both the enjoyment and liberation (57). Two circular knots like the two buds of the lotus are tied up by uniting both the ends of the thread that symbolise the existence of the power of cognition and conation (knowledge and action) (58). O the Goddess ! a unique knot should be tied up on these two knots. One side of this knot is to take from the front where as the other side should be brought from behind and then the knot should be tied up as per the instruction of Guru. Thus the procedure of uniting the casket and the thread of the Liṅga has duly been described by me (59-60).

दीक्षार्थं गुर्वाश्रयणम्

तद्धारणक्रमं वक्ष्ये दीक्षापूर्वं सुविस्तरम् ।
यस्तु मत्करुणापात्रं चरमं जन्म यस्य वा ।।६१।।

तस्यैव जायते भक्तिर्मम लिङ्गस्य धारणे ।
निर्विष्टविषयः शान्तः सर्वत्र समदर्शनः ।।६२।।

मुमुक्षुरीश्वरे भक्तः श्रीगुरुं शिवमाश्रयेत् ।

गुरुलक्षणम्

सर्वलक्षणसम्पन्नं सर्वज्ञं सर्वसम्मतम् ।।६३।।

सदाचाररतं शुद्धं शिवभक्तमलोलुपम् ।
यथार्थवादिनं शान्तं द्वेषासूयादिवर्जितम् ।।६४।।

विदिताखिलशास्त्रार्थमिङ्गितज्ञमनाकुलम् ।
[30]अनर्थातुरमात्मज्ञमकामुकमवञ्चकम् ।।६५।।

Refuge in Guru for Initiation

Now, I shall describe, in detail, the process of wearing the Iṣṭaliṅga on the chest along with initiation. The aspirer who is beffitting of my compassion or whose present life is the final one, develops devotion by wearing Iṣṭaliṅga (61-62). One who is detached from the objects of enjoyments, calm, feels kinship with every being equally, ardent aspirer of liberation and the devotee of God should take refuge in Guru, the manifestation of Śiva (62-63).

Nature of Guru

Guru should be endowed with all pure, auspicious qualities, all knowing and adored by all. He should be adept in virtuous conducts, pure, devotee of Śiva, non-covetous, truth speaking, calm, devoid of jealousy and malevolence, knower of the meaning of all scriptures, comprehender of everything on slight indication, unperturbable, non-avaricious for wealth, adept in self-knowledge, non-sensuous, non-deceiver, orator, knower of the principle of Śiva and of ever delightful disposition. One should take refuge in Guru, the God Himself who possesses all such qualities (63-66). One should not go to Guru without

वाग्मिनं शिवतत्त्वार्थबोधकं हृष्टमानसम् ।
एतादृशगुणोपेतमुपेयाद् गुरुमीश्वरम् ।।६६।।

रक्तिहस्तेन नोपेयादुपसर्पन् गुरुं शुचिः ।
नमस्कृत्य विधानेन साष्टाङ्गं भक्तिपूर्वकम् ।।६७।।

कृताञ्जलिपुटः स्थित्वा स्तुत्वा विज्ञापयेत्ततः ।
नमस्ते नाथ भगवन् शिवाय गुरुरूपिणे ।।६८।।

देहि शिष्याय मे वीरशैवदीक्षामभीष्टदाम् ।
इति पृष्टोऽथ शिष्येण यदि दातुमना गुरुः ।।६९।।

विशोध्य वर्षत्रितयमथ तं दीक्षयेद् बुधः ।

शिष्यलक्षणम्

कुशलं श्रीगुरोर्भक्तं श्रीगुरोः प्रियकारिणम् ।।७०।।

कर्मणा मनसा वाचा छायेवानुचरं सदा ।
गुरुमन्त्रात्मदैवेषु[३१] तथैवासनमुद्रयोः ।।७१।।

अभेदभावनाधीरं सत्यवादिनमास्तिकम् ।
प्राणार्थमानवसुभिर्मनोवाक्कायकर्मभिः ।।७२।।

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some present and after duly purifying himself should bow unto Guru by falling on his feet and praise him devotedly with folded hands and pray, O Lord ! I bow unto Śiva Himself in the form of Guru (67-68). Kindly initiate me, your disciple in the order of Vīraśaiva discipline, the conferror of all desired objects. If Guru actually desires to initiate the disciple on his prayer, then learned Guru should put the disciple on test for three years and purify him accordingly (69-70).

Characteristics of Disciple

Disciple should be devoted to Guru, and should do only such acts that please him (70). O Śive ! one who ardently follows Guru like a shadow, in thought, speech and action, maintains a serious attitude of non-differentiation for Guru, hymn (mantra), soul, deity, seat and symbol, truthful, theist, always dedicates life, wealth, prestige, mind, speech, body and action in the service of Guru, unerring, broad minded,

सर्वदा सर्वभावेन गुरुशुश्रूषणे रतम् ।
अप्रमत्तमुदाराङ्गं दृढचित्तमनामयम् ।।७३।।

असत्यवादरहितमवञ्चकमदुर्हृदम् ।
[32]अनर्थलोभमर्थाढ्यं मृदुसम्भाषणप्रियम् ।।७४।।

इत्यादिगुणसम्पन्नमथ तं दीक्षयेच्छिवे ।
हस्तमस्तकसंयोगमाचरेच्च शिवं स्मरेत् ।।७५।।

अस्तु तिष्ठ शिवाज्ञेति ह्यङ्गीकुर्याद् गुरुस्ततः ।
यः सदा गुरुसेवायामप्रमत्तो जितेन्द्रियः ।।७६।।

शिष्यकर्तव्यानि

भुक्तिमुक्तिफलप्राप्त्यै सेवेदीशधिया गुरुम् ।
न लङ्घयेद् गुरोश्छायामात्मच्छायां तथा गुरौ ।।७७।।

प्रसारयेत् प्रयत्नेन शिष्यो भूष्णुः कदाचन ।
उच्चासनं न सेवेत नोच्चैर्ब्रूयात् तदग्रतः ।।७८।।

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possessing firm determination, having sound body and mind, non-indulgent in falsehood, non-deceiver, not an evil hearted, non greedy of wealth, rich, soft spoken, and the possessor of other such benign qualities should be initiated. Hand should be kept on the head while remembering Śiva in this process (71-75). The disciple who has control over the senses and always remains tirelessly and selflessly absorbed in the service of Guru should be accepted and directed to remain with him as per the order of Śiva (76).

Duties of Disciple

The disciple who has been recognised by Guru should always remain at the service of Guru knowing him the form of God. By observing this he (disciple) achieves both the enjoyment and liberation. He (disciple) should neither cross the shadow of Guru nor should he let his own shadow fall over Guru. Disciple who aspires for prosperity, should make efforts to observe these disciplines. He should not sit on an elevated place, nor should he raise his voice before Guru (77-78). He should neither behave arbitrarily before Guru nor should he join in any

[33]न चेष्टयेद्यथात्मेच्छं नान्यां[34] गोष्ठीं समाश्रयेत् ।
न गुरोरग्रतो गच्छेन्न स्वपेद् गुरुसन्निधौ ॥७९॥
सह श्रीगुरुणा शिष्यो न कुर्यात् क्रयविक्रयम् ।
नोच्चैर्हसेन्न प्रलपेन्नोपविश्येत् तदग्रतः ॥८०॥
मुखावलोके[35] सेवेत सुप्रसन्नमनोमुखः ।
कृच्छ्रेऽपि नात्मनः क्लेशं तदग्रे सम्प्रकाशयेत् ॥८१॥
शय्या चासनवस्त्रादि यत्तत् स्पृष्टं तु पूजयेत् ।
पादुकावाहनादीनि नापसव्यं व्रजेद् गुरोः ॥८२॥
समर्प्य गुरवेऽश्नीयाद् यद्यदिष्टं तथात्मनः ।
भावयेच्छ्रीगुरो रूपं जगदेतच्चराचरम् ॥८३॥
संस्मरेच्छ्रीगुरोर्नाम जाग्रत्स्वप्नसुषुप्तिषु ।
कर्तव्ये तु नमस्कारे ज्येष्ठपूज्यशिवादिषु ॥८४॥
प्रणमेद्यत्र कुत्रापि गुरुमेव हृदि स्मरन् ।
इत्यादिगुणसम्पन्नमुपपन्नं स्वभक्तितः ॥८५॥
परिगृह्य गुरुः शिष्यं शिवदीक्षासु योजयेत् ।

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other association leaving the company of Guru. He should neither walk before Guru nor should he sleep with Guru (79). Disciple should never indulge in any business transaction with respected Guru. He should be careful not to laugh loudly, talk too much and sit with back towards him (80). He should always look at the face of Guru with a pleasant mind and gesture and should at once engage himself at his (Guru's) service on a slight indication. Despite of severe trouble, disciple should not express his sufferings to his Guru (81). Disciple should worship the bed, seat, cloths, shoes, vehicles etc. of Guru and should never take the left side on walking, should follow behind (82). He should enjoy the things of his choice only after dedicating them to Guru. The disciple should contemplate the image of Guru throughout the whole universe (83). He should remember the name of Guru during the state of waking, dreaming and deep sleep. So, he should meditate on his Guru in the heart first while bowing to elders, adorables and Śiva etc. (84). Such disciple should always contemplate on Guru in his heart before paying

दीक्षाक्रम:

इषोर्जमार्गशीर्षेषु तपस्यपि तपस्यके ॥८६॥
माधवे शुक्लपक्षे तु पूर्णासु च विशेषतः ।
जयासु शिवदीक्षा या उत्तरोत्तरवृद्धिकृत् ॥८७॥
पञ्चम्यां तु प्रजावृद्धिर्दशम्यां पशुवृद्धिकृत् ।
पौर्णमास्यां तु दीक्षा च चतुर्वर्गफलप्रदा ॥८८॥
[३६]द्वादश्यां तु चतुर्दश्यां नवम्यामष्टमीदिने ।
शिवरात्र्याममायां च कार्तिके सोमवासरे ॥८९॥
शुक्रार्कभौमवारेषु मघाद्ररेवतीषु च ।
श्रोणाश्विनीभरण्यग्निस्वातीमूलेन्दुधिष्णिषु[३७] ॥९०॥
फाल्गुनीशततारासु स्वजन्मर्क्षे गुरोस्तु वा ।
वैधृतिं च व्यतीपातमतिगण्डं च गण्डकम् ॥९१॥

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respect to anybody else. Guru also should accept such devoted disciple endowed with all qualities and initiate him with proper Śaiva initiation (85-86).

Process of Initiation

Śaiva-initiation should be given in the month of Āśvin, Kārtik, (Sept., Oct.), Mārgaśīrṣa, (Nov.), Māgh (Jan., Feb.), Phālgun (Feb., March) or Vaiśākha (April-May) on the moonlit fortnight specially on the day of Pūrṇā (5.10.15) or Jayā (3.8.13). The result of the initiation will gradually be in the increasing order particularly on the above mentioned days (86-87). Intiation given on the day of Pañcamī increases the number of progeny. Initiation given on the day of Daśamī adds the wealth of animals. Initiation bestowed on the fullmoon day imparts the four-fold achievements (Dharma, Artha, Kāma and Mokṣa) (88). Initiation given on the day of Dvādaśī, Caturdaśī, Navamī, Aṣṭamī, Śivarātri, moonless night and on the Monday of the month of Kārtik are considered to be auspicious and good (89). Initiation given on Friday, Sunday and Tuesday and on the time of the following stars such as Maghā, Ārdrā, Revatī, Śravaṇa, Aśvinī, Bharaṇī, Kṛttikā, Swātī, Mūlā, Phālgunī, Śatatārā (Śatabhiṣā) and on the position of the

शूलव्याघातमितरे वर्जयित्वाऽखिलाः शुभाः ।
भद्रं वा करणं देवि किंस्तुघ्नमपि बालवम् ।।९२।।

मुक्त्वेतराणि गिरिजे यथायोगं समाचरेत् ।
सर्वलक्षणसम्पन्ने दिने कुर्यात् तथापि वा ।।९३।।

दोषाल्पत्वं गुणाधिक्यं वीक्ष्य दीक्षां प्रयोजयेत् ।
अपूर्वदीक्षाकरणे विधिरेष उदाहृतः ।।९४।।

लिङ्गादिनाशे इतिकर्तव्यता

यद्यवान्तरदीक्षा चेत् सर्वकालो न संशयः ।
यदि नश्येत् प्रमादेन लिङ्गमन्यद् यथाविधि ।।९५।।

दीक्षापूर्वं प्रकर्तव्यं यदि सज्जिकया सह ।
स्फुटिते तु क्वचिल्लिङ्गे दीक्षां सद्यः समाचरेत् ।।९६।।

मध्ये भेदे महादेवि तदगाधे जले क्षिपेत् ।
एकरात्रिविधानेन विना होमाभिषेचनम् ।।९७।।

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stars at the time of birth of Guru and himself are known to be most auspicious (90-91). Barring some inauspicious days, such as, vaidhṛti, Vyatīpāta, Atigaṇḍa, Gaṇḍa, Śūla, Vyāghāta, etc. all days are considered to be holy for the initiation (91-92). O Goddess Girije ! except some of the inauspicious Karaṇas (undesirable conjunction of the stars) like Bhadrā, Kinstughna and Bālava etc. initiation should be observed on other auspicious days, i.e. the initiation should be fulfilled on the day characterised with all the auspicious signs (92-93). The main initiation, namely, Apūrva should be observed on the day after making it sure that it bears more auspicious qualities than the inauspicious ones (94).

Duties on Destruction of Liṅga

For other dīkṣās, all days are undoubtedly considered to be appropriate. If the Iṣṭaliṅga is destroyed on account of carelessness, then a new Liṅga with proper procedure of initiation should at once be worn (95). If the Iṣṭaliṅga is destroyed along with the casket, then the initiation should be performed immediately so that the Iṣṭaliṅga may be worn (96). O great Goddess ! if the Iṣṭaliṅga is broken in the middle, then it should be immersed into the deep water. In that case another

संस्कृत्य धारयेल्लिङ्गं न दोषस्तत्र विद्यते ।
अथ चेत्सज्जिकानाशस्तदान्यां कारयेत् पुनः ।।९८।।

प्राणस्थापनमारभ्य शिष्टं संस्कारमाचरेत् ।
गुणनाशे पुनर्देवि गुणमन्यं सुयोजयेत् ।।९९।।

गुरुप्रदत्तलिङ्गस्य यावज्जीवं धारणम्

सज्जिकागुणलिङ्गादौ यन्नष्टं [38]तत्तदाचरेत् ।
यल्लिङ्गमादितो लब्धं यावज्जीवं तदेव हि ।।१००।।

नान्यल्लिङ्गं भवेन्मध्ये यदि स्यात् स तु पातकी ।
सज्जिकागुणवस्त्रादि यद्दत्तं गुरुणा ततः ।।१०१।।

यावज्जीवं तदेव स्यादन्यथा याति रौरवम् ।
यल्लिङ्गं गुरुणा दत्तं प्राणलिङ्गं तदेव हि ।।१०२।।

मध्ये नष्टे प्रमादेन देहं त्यक्त्वा शिवं व्रजेत् ।

Iṣṭaliṅga should be worn after purifying it with one night's observance. There is no flaw in it. If the casket also is destroyed, then another casket should be replaced in place of the former one (97-98). All the procedures, right from the installation, are to be performed as per rule laid down. O Goddess ! thus a new śiva-thread should be tied up if the old one is destroyed (99).

Liṅga Bestowed by Guru to be Worn Lifelong

If the casket, Śiva-thread or Iṣṭaliṅga is destroyed, then it should be worn immediately after following the above mentioned procedures. The disciple should wear the Iṣṭaliṅga for lifelong bestowed by the Guru on the occasion of initiation (100). No other Iṣṭaliṅga should be worn in between. One who does it, is a sinner. The casket, Śiva-thread, clothes etc. bestowed by Guru during initiation should be retained throughout the whole life, otherwise he is destined to suffer in the hell, named Raurava. If the Iṣṭaliṅga bestowed by Guru at the time of initiation named as Prāṇaliṅga, is destroyed due to carelessness, then the disciple should discard his body and attain Śivahood (101-103).

गुर्वन्तराश्रयणनिषेधः

अतिक्रम्य गुरुं यस्तु गुरुमन्यं समाश्रयेत् ॥१०३॥
स जीवन्नेव चाण्डालो मृतो नरकमश्नुते ।
गुरुभक्त्या महेशानि सदा मल्लिङ्गधारणात्[३९] ॥१०४॥
इहामुत्र सुखं तस्य सौभाग्यं च पदे पदे ।
सज्जिकादिक्रमं देवि[४०] लिङ्गधारणलक्षणम्[४१] ॥
उक्तं तवाखिलं देवि किं भूयः श्रोतुमिच्छसि ॥१०५॥

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते वीरशैवदीक्षा–
प्रकरणे लिङ्गसज्जिकादिस्वरूपनिरूपणं नाम
द्वितीयः पटलः [४२]समाप्तः ॥२॥

Change of Guru Prohibited

The disciple who accepts another Guru after leaving the former, becomes Cāṇḍāl (lowest among all castes) in this life and suffers the hell after death (103-104). O the great Goddess ! the disciple who is devoted to Guru and always wears Iṣṭaliṅga, enjoys happiness in this world and the world hereafter, attains prosperity at every step in his life. O Goddess ! the procedure of making the casket and the procedure of wearing the Iṣṭaliṅga have duly been described here. Now, O Goddess ! What else you want to listen (105).

Here ends the second chapter of Pārameśvaratantra,
the propounder of the doctrine of Śaiva non-dualism
describing the wearing of Liṅga, preparing
the casket etc. in the procedure of
initiation in Vīraśaivism ǁ 2 ǁ

Notes and References (in Sanskrit Text)

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३. त्तराच्छ्रेष्ठं–क. ङ.।
४. रत्नजं–कटि.।
५. हृष्ट्या–क., छिन्नभिन्नादयः शिवे–कटि.।
६. नाशके–कटि.।
७. प्रिये–ख.।
८. दृष्ट–ख. ग. घ. ङ.।
९. काः ...... शुद्धाः–ख. ग. ङ.।
१०. धृतलिङ्गार्चको मर्त्यः पावनः पङ्क्तिकर्मसु। त्याज्या ह्यलिङ्गिनः सर्वे पङ्क्तिकर्मादिकेषु च।। – कटि.।
११. पृथक्स्थत्वाच्च लिङ्गस्य स्वदेहस्याप्यशुद्धिदम्–ख. घ. ङ.।
१२. सदा तु–ख. ग. घ. ङ.।
१३. न शुचि–ग. ङ.।
१४. खादन् पिबन् शयानो वा–ग. घ. ङ.।
१५. ममा–क. ख.।
१६. दनारतम्–ख.।
१७. ती रम्या–ख. ग. घ. ङ.।
१८. नास्त्येषा पङ्क्तिः–घ.।
१९. श्लोकयोः (४४–४५) विपर्यस्तः पाठः–ख. ग. घ. ङ.।
२०. दिच्छा–ग. घ. ङ.।
२१. तान्तवेन–कटि.।
२२. सज्जिका या–ख.।
२३. मेकस्याधिकमेव हि–कटि.।
२४. यस्या–ख.।
२५. शार्वरी–ग. घ.।
२६. पङ्क्तिरियं ५८ तमश्लोकानन्तरं स्थापिता–ख.।
२७. द्वौ–ख. ग. घ. ङ.।
२८. उक्तमेवं मया देवि लिङ्गधारणमुत्तमम्–कटि.।
२९. लिङ्ग–ग.।
३०. अनाथा–घ.।
३१. देवेषु–घ.।

३२. अनर्थाः–ग. घ. ङ.।

३३. द्वौ (७९–८०) श्लोकौ ८१ तमश्लोकानन्तरं स्थापितौ–ग. घ.।

३४. नान्यगोष्ठिं–क. ग. घ. ङ.।

३५. लोकी–ग. घ. ङ.।

३६. च–ख. ग. घ.।

३७. विष्णुषु–ग. घ.।

३८. तत्तथा–क. ख. ग. ङ.।

३९. पूजनात्–कटि.।

४०. चाथ–ख. ग. घ. ङ.।

४१. भेदं विशेषतः–ख. ग. घ. ङ.।

४२. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. **Liṅga is consisting of five measurements. The circumference of Liṅga, the length of the base, breadth of its upper portion and also the breadth of its lower portion should be of the same size and the length of the 'Gomukh' should be half of the size of the circumference of the Liṅga. This is called the 'Pañca-sūtra Liṅga'. See Vīraśaivācāra Pradīpikā, P. 13**

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तृतीयः पटलः

दीक्षाविधिनिरूपणम्

देव्युवाच

नमस्ते मेरुकोदण्डधारिणे फणिहारिणे ।
वद विश्वेश दीक्षाया विधानं परमेश्वर ।।१।।

ईश्वर उवाच

शृणु वक्ष्यामि देवेशि दीक्षाविधिमनुत्तमम् ।
यस्य विज्ञानमात्रेण योग्यः स्याल्लिङ्गधारणे ।।२।।

दीक्षाविधौ मण्डपनिर्माणम्

उपलिप्य गृहं सम्यगुक्तलक्षणके दिने ।
सुधादिशोभितं कुर्याद् रङ्गवल्ल्याद्यलङ्कृतम् ।।३।।

Chapter - 3

THE PROCEDURE OF INITIATION

Goddess enquires —

I bow unto you, the supreme Lord of the universe who bears the arch of the mountain Meru and garland of snakes. O the Lord of the universe ! kindly enlighten me regarding the procedure of initiation (1).

God replies —

O the supreme Goddess ! I am describing to you the supreme procedure of initiation, mere the knowledge of which provides the capability of wearing the Liṅga, please listen to it carefully (2).

Construction of Canopy for Initiation

House (canopy) should be smeared and cleaned with the cow dung on any auspicious day. After white washing place should be decorated with artistic designs on the walls and floors (3). That place

वितानतोरणैर्युक्तं[1] धूपदीपविराजितम् ।
सन्मङ्गलसमायुक्तं यथाविभवविस्तरम् ।।४।।

यथाशक्ति यथाभक्ति मनोमत्यर्थसंयुतम् ।
कार्यं हि वैभवं देवि वित्तशाठ्यं न कारयेत् ।।५।।

यजमानकर्तव्यानि

यजमानः समुत्थाय निर्वर्त्य प्रातराह्निकम् ।
मित्रबान्धवसंयुक्तो मङ्गलस्नानमाचरेत् ।।६।।

सुशुभे सुसमे देशे गोमयेनोपलिप्य च ।
रक्तमृत्तिकया तत्र विलिप्य चतुरस्रकम् ।।७।।

बाहुमात्रप्रमाणेन पञ्चवर्णैर्विलेखयेत् ।
रङ्गैश्चित्रकैः पद्मैः सर्वत्र समलङ्कृते ।।८।।

मण्डले नूतनं वस्त्रमाच्छाद्य तदुपर्यथ ।
पञ्चप्रस्थप्रमाणेन निक्षिपेच्छालितण्डुलान् ।।९।।

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should also be decorated with beautiful canopy and various ornamental auspicious items and by making decorative gates. The incense sticks and lamps are to be used gorgeously and elaborately as per one's capacity (4). The place of initiation should be beautified with all expensive things to the best of one's capacity and devotion. O Goddess ! one should not be miserly regarding this matter (5).

Duties for the Worshipper

Worshipper should get up in the early morning and after finishing the morning regular routine he should take the auspicious bath along with the relatives and friends (6). Plane and auspicious place should be smeared and cleaned with the cow dung and coated with the red coloured clay. Then a square *Maṇḍala* is to be drawn. Lines of the size of a hand (from the tip of the finger to the elbow) should be scribed with five different colours and the lotus flowers are to be painted in between the lines (7-8). Then the *Maṇḍala* is to be covered with new cloth and five *Prastha* (eighty handful) rice should be put on that cloth (9).

तदुपर्यमलं कुम्भं निक्षिपेन्नूतनं दृढम् ।
अनुलिप्य [2]सुधाभ्युक्तमापूरितजलं शिवे[3] ।।१०।।

पञ्चपल्लवसंयुक्तं कुङ्कुमाद्यैरलङ्कृतम् ।
अश्वत्थोदुम्बरप्लक्षवटचूतमहीरुहान् ।।११।।

कलशोपरितः सूत्रं वेष्टयित्वा यथाविधि ।
तदन्तर्नवरत्नानि निक्षिपेद् भक्तिशक्तितः ।।१२।।

सुवर्णं वा यथाशक्ति तत्सर्वं गुरवेऽर्पयेत् ।
प्राणप्रतिष्ठां कुम्भस्य कुर्यान्मूलेन पार्वति ।।१३।।

गुणितं पट्टवसनं निक्षिपेत् कलशोपरि ।
आबद्धकण्ठहारिद्रमावेष्टितमहांशुकम् ।।१४।।

कलशार्चनम्

संवेष्ट्य मालिकाभिश्च दिव्यधूपैः सुधूपयेत् ।
चत्वार ऋत्विजस्तत्र गुरुरेकस्तु पञ्चमः ।।१५।।

O Śive ! a clean new earthen pitcher is to be installed firmly on the lump of the rice. That pitcher should be painted with the lines and brimming with water (10). The pitcher should be decorated with the leaves of five trees viz, Peepul, Fig, Plaksa (a species of Fig tree), Banyan and Mango alongwith *Kumkum* etc. (vermilion coloured powder used in auspicious rites) (11). A red thread is duly to be wrapped round the pot and nine gems are to be dropped with devotion inside the pot as per capacity (12). Gold may also be put into the pot as one's capability and the whole thing is to be dedicated to Guru. O Pārvati ! then the rite of *Prāṇa-pratiṣṭhā* (installation of life principle) should be performed into the pitcher reciting the original hymn (13). A folded cloth is to be kept on the pot. A piece of cloth duly coloured with the turmeric is to be tied up on the neck of the pot and then the pot should be covered with a beautiful silken cloth (14).

Worship of Earthen Pitcher

The sacred earthen pitcher is to be decorated with the garlands and scented with divine incenses. The procedure of initiation is to be fulfilled by the four persons named as *Ṛtvik* alongwith Guru as the fifth

समर्चयेयुः कलशं विल्वपत्रैस्तिलाक्षतैः ।
दूर्वाभिः कोमलाग्राभिर्द्रोणैश्च करवीरकैः ।।१६।।

पञ्चाक्षरेण तारेण पराप्रासादमन्त्रतः ।
शक्तिपञ्चाक्षरेणैव पञ्चब्रह्मानुवाककैः ।
अर्चयन्ति पृथक् चैते पञ्चैतल्लिङ्गमृत्विजः ।।१७।।

[४]ध्यात्वाऽऽवाह्य महादेवं कलशोपरि[५] पूजयेत् ।
मामनाद्यन्तमीशानमुमया सहितं शिवम्[६] ।।१८।।

चतुर्भुजं चन्द्रकलावतंसं [७]वराभयैणोरुकुठारपाणिम् ।
वामाङ्कसंशोभितशैलकन्यं भजेन्महेशं परामात्मरूपम् ।।१९।।

अथ सम्पूज्य विधिवत् षोडशैरुपचारकैः ।
यस्य स्मृत्यादिकर्मान्ते[८] समाप्य कलशार्चनम् ।।२०।।

उपस्थानं प्रकर्तव्यं ऋत्विग्भिरपि पञ्चभिः ।
श्रीरुद्रस्यानुवाकेन मूलेन मनुना शिवे ।।२१।।

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one (15). All of them should worship together the sacred pitcher with bilva-leaves, sesamum, rice, dūrva with tender leaves, *Droṇa* and *Karavīr* flowers (16). They worship five Śivaliṅgas separately chanting the original five syllable Pañcākṣarī hymn, Praṇava, supreme Prasāda Pañcākṣarī[1] hymn, Śaktipañcākṣarī hymn and with five syllables symbolizing the five Brahmas. O Śive ! one should invoke, meditate and worship me, the beginningless, endless Lord alongwith Umā-Pārvatī on the sacred pitcher (17-18). Lord Śiva is having four arms, wearing the ornament of moon, having the *vara* and *abhaya* postures in two hands and deer and axe in other two hands. The daughter of mountain (Pārvatī) is seated on the left lap of the great God who is adored as the supreme Self (19). Then the Śivaliṅga is duly to be worshipped with the sixteen ingredients and the worship of sacred pitcher also is to be accomplished chanting the hymn 'yasya smṛtyā ca nāmoktyā' (20). O Śive ! thereafter five Ṛtvijas should be installed (Upasthāna)[2] reciting the hymn of Śri Rudra or Pañcākṣara (21). Thus the sacred pitcher should be worshipped for three days regularly. Then the wearer of Iṣṭaliṅga should be made satisfied with the food and

एवं दिनत्रयं कुर्यात् प्रत्यहं कलशार्चनम् ।
षड्रसैरन्नपानाद्यैर्भोजयेल्लिङ्गधारिणः ॥२२॥

आबद्धकङ्कणो देवि नियतो नियतेन्द्रियः ।
एकाहारो भवेन्नित्यं यजमानः पयोव्रती ॥२३॥

दीक्षाक्रमः

अथ तद्दक्षिणे भागे कुम्भस्थापनदेशतः ।
वितानादिसमोपेते [९]सुकृते वेदिकोपरि ॥२४॥

निक्षिप्य पीठममलं मूलमन्त्रेण तद्गुरुः ।
सद्योजातेन तदुपर्याच्छाद्यांशुकमुत्तमम् ॥२५॥

वामदेवेन तदुपर्येतल्लिङ्गं विनिक्षिपेत् ।
अघोरेणाथ लिङ्गस्य सज्जिकाया गुणस्य च ॥२६॥

तत्पुरुषस्यानुवाकेन ईशानस्यानुवाकतः ।
क्रमेण कुर्यात् तत्प्राणप्रतिष्ठां गुरुरादरात् ॥२७॥

पूर्वोक्तमेवं ध्यायेत[१०] लिङ्गरूपां तनुं मम ।
आवाहनादि कुर्वीत गुरुर्ऋत्विक्समन्वितः ॥२८॥

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drinks containing six tastes (22). O Goddess ! during this time, the bracelet should be tied up in the arms of the worshipper. He should have control on his body, mind and speech and accept the food only once in a day containing fruit and milk (23).

Process of Initiation

A beautiful platform covered with canopy is to be constructed on the right side of the place where the sacred earthen pitcher has duly been installed. Guru should install an unblemish alter on this platform chanting the original hymn. Thereafter the alter should be covered with super fine cloth reciting the Sadyojātamantra (24-25). Liṅga is to be kept on it reciting the Vāmadeva hymn. Then the Liṅga is to be installed with the Aghora hymn, casket and śiva thread with the Tatpuruṣa and Īśāna hymn respectively by Guru with devotion (26-27). One should meditate on Śivaliṅga, the form of mine as mentioned earlier. Guru should invoke and worship me along with the Ṛtvijas (28).

लिङ्गार्चनम्

मूलेनावाहनं कुर्यादासनं शम्भवे नमः ।
पाद्यमीशाय देवाय दद्यादर्घ्यं शिवाय च ।।२९।।

दद्यादाचमनं स्नानं महादेवाय ते नमः ।
पञ्चामृतस्नानमथ कुर्यात् पञ्चानुवाककैः ।।३०।।

आपो हि ष्ठेति शुद्धोदस्नानं लिङ्गाय कारयेत् ।
दद्यात् कपर्दिने वस्त्रमुत्तरीयं त्रिशूलिने ।।३१।।

यज्ञसूत्रं ततो [११]दद्यान्नमः पशुपतये शिवे ।
गन्धं कामान्तकायेति चाक्षतान् मृत्युघातिने ।।३२।।

पुष्पं वृषध्वजायेति समर्प्याङ्गानि पूजयेत् ।
शिवाया पादौ गुरवे गुल्फौ जङ्घे मृडाय च ।।३३।।

Worship of Liṅga

Invocation should be performed by chanting the original hymn, seat should be dedicated by chanting the hymn 'Śambhave namaḥ', water washing the feet should be offered reciting the hymn 'Īśāya devāya namaḥ' and offering should be dedicated chanting the hymn 'Śivāya namaḥ' (29). Water for washing hands and bathing is to be offered reciting the hymn 'Mahādevāya te namaḥ' and sacred bathing by Pañcāmṛta should be performed uttering the five hymns meant for five Brahmas (30). Sacred bath of Liṅga should be performed reciting the hymn 'Āpo hi ṣṭhā'. Then cloths and scarf should be dedicated uttering the hymns 'Kapardine namaḥ' and 'Triśuline namaḥ' respectively (31). O Śive ! thereafter the sacred thread and foodgrain, incense and rice are to be offered gradually reciting the hymns 'Paśupataye namaḥ', 'Kāmāntakāya namaḥ' and 'Mṛtyughātine namaḥ' respectively (32). Different parts of the body are to be worshipped with flower chanting the hymn 'Vṛṣadhvajāya namaḥ'. Feet are to be worshipped by reciting 'Śivāya namaḥ', ankle should be worshipped by reciting 'Gurave namaḥ', thighs are to be worshipped by uttering

जानुनी शङ्करायेति नम ऊरू भवाय च ।
कटिं पिनाकहस्ताय नाभिं मेरुधनुर्भृते ॥३४॥

उदरं विश्वरूपाय विरूपाक्षाय च स्तनौ ।
हृदयं पार्वतीशाय वक्षः कैलासवासिने ॥३५॥

कण्ठं तु नीलकण्ठाय स्कन्धौ स्कन्दसुताय ते ।
अनन्तबाहवे बाहून् हस्तान् हस्तित्वचे नमः ॥३६॥

अङ्गुलीरङ्गजहृते कक्षं पञ्चमुखाय ते ।
कर्णौ दिक्कर्णिने देवि नासिकां सर्वगन्धिने ॥३७॥

वक्त्रं तु सर्ववक्त्राय नेत्राणि त्रिदृशे नमः ।
भ्रुवौ भूभारभङ्गाय ललाट[१२]मलिकाक्षिणे ॥३८॥

शिरः सर्वोत्तमायेति सर्वाङ्गं शशिमौलिने ।
पूजयित्वाऽखिलाङ्गानि महापूजामथाचरेत् ॥३९॥

'Mṛḍāya namaḥ' (33). Knees should be worshipped by chanting the hymn 'Śaṅkarāya namaḥ', thighs by reciting 'Bhavāya namaḥ', waist by uttering 'Pinākahastāya namaḥ' and navel is to be worshipped by reciting 'Merudhanurbhṛte namaḥ' (34). Belly is to be adored by reciting the hymn 'Viśvarūpāya namaḥ', chest by uttering the hymn 'Virūpākṣāya namaḥ', heart by the hymn 'Pārvatīśāya namaḥ' and chest by the hymn 'Kailāśavāsine namaḥ' (35). Throat is to be adored by reciting the hymn 'Nīlakaṅṭhāya namaḥ', neck by the hymn 'Skandasutāya namaḥ', hands by 'Anantabāhave namaḥ' and palms by the hymn 'Hastitvace namaḥ' (36). Fingers are to be worshipped by reciting the hymn 'Aṅgajahṛte namaḥ', armpit by the hymn 'Pañcamukhāya namaḥ', ears by the hymn 'Dikkarṇine namaḥ' and nose are to be worshipped by reciting the hymn 'Sarvavaktrāya namaḥ', three eyes by 'Tridṛśe namaḥ', eyebrows by 'Bhūbhārabhaṅgāya namaḥ' and forehead by reciting the hymn 'Alikākṣiṇe namaḥ' (38). One should worship the head by chanting the hymn 'Sarvottamāya namaḥ' and all parts of the body should be worshipped by uttering the hymn 'Śaśimauline namaḥ'. Thus after completing the worship of all

सहस्रनामभिर्देवि रुद्रसूक्तोक्तनामभिः ।
मूलमन्त्रेण चान्यैर्वा स्तोत्रमन्त्रैः समर्चयेत् ॥४०॥

पूजोपयोगीनि पुष्पाणि

पञ्च पुष्पाणि पूजायामवश्यं विधिनाऽर्चयेत् ।
द्रोणं च विल्वपत्रं च नित्यं नित्यार्चने शिवे ॥४१॥
तिलाक्षतैस्तण्डुलैर्वा नित्य[१३]पूजां समाचरेत् ।
यान्यन्यानि सुगन्धीनि वन्यानि ग्रामजानि वा ॥४२॥
सर्वं स्यान्मम पूजायां पुष्पं पल्लवपत्रकम् ।
[१४]ग्राम्यं वा वनजं वापि सर्वं स्यात् केतकीं विना ॥४३॥
[१५]पद्मैरपामार्गकैश्च कह्लारैश्च कदम्बकैः ।
चम्पकैर्जातिकुसुमैर्मल्लिकावनसम्भवैः ॥४४॥
उत्पलैः करवीरैश्च शेवन्तीपाटलीमुखैः ।
चूतपुन्नागबकुलमरुगैर्दवनादिभिः ॥४५॥

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other parts, one should commence the great worship (39). O Goddess ! this great worship should be performed by chanting the hymns from the 'Śivasahasranāmaḥ' (thousand names of Śiva), names mentioned in the 'Rudra-sūkta', original hymns and any other praising (stotra) and hymn (mantra) (40).

Flowers for Worship

O Śive ! five kinds of flowers[3] should duly be used in worship. Bilva-leaves and the Droṇa flowers should certainly be used in regular daily worship with proper procedure (41). Regular worship may also be performed only with rice mixed with sesamum or rice alone. Apart from that, worship may be performed by any flower with sweet odour grown in the forest or in village (42). All kinds of flowers, new tender leaves and other leaves grown in the village or in forest, are uniformly utilised in my worship. Only the Ketakī flower should never be used in my worship (43). My worship is performed by Lotus, Apāmārga, Red-lotus, Kadamba, Campak, Belā, Mallikā and the flowers bloomed in the forest (44). Thus Blue-lotus, Karavīr, Śevanti, Pāṭalī, Āmramanjarī (flowers of mango), Punnāg, Bakul, Maruvā, Damanak etc. are used in

कुटजैर्वा कुरुबकैः कुन्दकेसरनागकैः ।
इत्याद्युक्तैरनुक्तैर्वा मम लिङ्गं सुपूजयेत् ।।४६।।

दूर्वाभिस्तुलसीविल्वैः करवीरैश्च कोमलैः ।
द्रोणैश्च पञ्चभिर्नित्यं मम लिङ्गं समर्चयेत् ।।४७।।

मोक्षार्थी विल्वजैः पत्रैरर्चयेच्च तिलाक्षतैः ।
धर्मार्थी द्रोणकुसुमैरर्थार्थी करवीरजैः ।।४८।।

धत्तूरैरर्ककुसुमैरपामार्गैर्मनोरथी ।
तुलसी शत्रुनाशाय जातिर्वश्याय योषिताम् ।।४९।।

अर्कपुष्पं राजवश्यं नृवश्यं कमलार्चनम् ।
मल्लिकाभिर्जयार्थी [१६]चेद् दूर्वाभिः कीर्तिकामनः ।।५०।।

आरोग्यकाम्युत्पलजैः पुत्रकामी कुरुण्टकैः ।
पुन्नागैः पशुकामी [१७]चेत् सर्वार्थी सर्वसम्भवैः ।।५१।।

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my worship (45). Kutaja, Kurubak, Kunda, Kesar and Nāgakesar and other flowers, either mentioned or not mentioned here, should properly be utilised in my worship (46). Five kinds of flowers and leaves viz. tender Dūrvā, Tulasī and Bilva leaves, Karavīr and Droṇa flower should be used daily in worshipping my Liṅga (47). One who aspires for liberation should worship Iṣṭaliṅga with Bilva-leaves and the rice mixed sesamum and one who aspires for Dharma (desirous of spirituality) and one who is ambitious for wealth should worship with the Droṇa flower and Karavīr flower respectively (48). One who desires to fulfil his ambitions should worship with Dhatūrā, or Arka flower and Apāmārga etc. For the elimination of the enemy and for keeping control on the woman, one should worship with Tulasī leaves and Jasmine (Camelī) flower respectively (49). Worship performed with Arka flower encharms the king and the worship performed with Lotus enables one to subdue over the human being. One who desires for victory should worship with the Mallikā flower and one who aspires for the fame should worship with the Dūrvā (50). One who desires for sound health should worship with the lotus, one who aspires for son should worship with the Kuraṇṭak flower, one who desires the wealth of animal should worship with Punnāg and one who hankers for various things should worship with different flowers whatever is available (51).

लिङ्गार्चनक्रमः

एवं सम्पूज्य विश्वेशि प्रत्यहं तु दिनत्रयम् ।
तथाष्टाङ्गयुतं धूपं गन्धावग्रहकारिणे ॥५२॥
कर्पूरादिसुदीपांश्च सोमसूर्याग्निचक्षुषे ।
नैवेद्यं षड्रसोपेतं यद्यद् योग्यं ममादरात् ॥५३॥
अन्नानां पतये तुभ्यमिति मन्त्रेण निर्मलम् ।
[18]तत्सर्वमर्पयेद् देवि लिङ्गरूपे मयि प्रिये ॥५४॥
ताम्बूलं च सकर्पूरं रसज्ञायेति मन्त्रतः ।
घृताक्तवर्तिसंयुक्तं नीराजनमथाचरेत् ॥५५॥
मन्त्रपुष्पं ततो दद्यात् त्र्यम्बकेति सुमन्त्रतः ।
प्रदक्षिणां नमस्कारान् कृत्वा स्तोत्रैः [19]स्तुवेदथ ॥५६॥
क्षमापनं प्रार्थनां च यस्य स्मृत्या क्षमापयेत् ।
रात्रौ जागरणं कुर्यान्मम लिङ्गस्य सन्निधौ ॥५७॥

Procedure of Liṅga-worship

O the Goddess of the universe ! regular worship should be performed this way for three days. Then the incense powder mixed with eight ingredients is to be surrendered chanting the hymn 'Gaṅdhāvagrahakāriṇe namaḥ' (52). Lamp burnt with the camphors etc. is to be dedicated reciting the hymn 'Somasūryāgnicakṣuṣe namaḥ'. O Goddess ! all pure food with six various tastes should be offered to Liṅga which is my own form with due devotion reciting the hymn 'Annānāmpataye namaḥ' (53-54). Betel leaf along with the Camphor should be offered to me chanting hymn 'Rasajñāya namaḥ' and then perform the rite of waiving the lamp of Ghee around the Liṅga (55). Flowers are to be offered reciting the great hymn 'Tryambakam yajāmahe'. Lastly the verses glorifying me should be sung after taking round around the Liṅga and bowing to my Liṅga (56). One should beg pardon and pray uttering the hymn 'Yasyasmṛtyā ca nāmoktyā' and should remain awakened throughout the night in the proximity of my Liṅga (57).

सज्जिकागुणसंस्कारः

लिङ्गेन सह कुर्वीत सज्जिकाया गुणस्य च ।
प्राणस्थापनमारभ्य यथा लिङ्गस्य तत्तथा ।।५८।।

यदि तन्तुपटोत्पन्नौ न चैवं सज्जिकागुणौ ।
यदि लोहमयी सज्जा यदि वा तादृशो गुणः ।।५९।।

लिङ्गेन सह संस्कारं कुर्यादेवमतन्द्रितः ।
शैथिल्ये सज्जिकादेस्तु संस्कृत्य पुनरन्यतः ।।६०।।

अष्टबन्धे विशीर्णे तु पुनर्बन्धं च कारयेत् ।
यदि मोहात् त्यजेद्देहं स चाण्डालो भविष्यति ।।६१।।

यन्नष्टं तत्प्रकुर्वीत यथाशास्त्रं गुरोर्वचः ।
न तिष्ठेन्नियमेनासौ लिङ्गसम्पूजनादृते ।।६२।।

Ritual for Casket and Thread

All the procedures observed for the installation of the life-principle of Liṅga should also be performed in case of casket and śiva-thread etc. (58). If the casket and śiva-thread are made of the threads and cloths, then the installation of life-principle is not done. If the casket and thread is made of iron or any other metal, then this procedure is carried on (59). All the procedures should be followed for the casket and the thread along with the Iṣṭaliṅga without any negligence. If the cakset and śiva-thread become weak then a strong one is to be replaced after consecration leaving the weaker one (60). If the eight fold knots are loosened, then that should duly be tied up again. One who does not observe the due process of consecration is sure to take birth in the lowest order of human being *(Cāṇḍāl)* after death (61). If the casket and śiva-thread are destroyed, then that should be duly prepared again as per the procedure laid down in the scriptures. Such is the advice of Guru. Iṣṭaliṅga should never be kept any where on principle without performing the worship (62).

दीक्षितेन समयपालनम्

नान्यधर्मो भवेद्धर्मो न धर्मोऽधर्म एव च ।
नान्यधर्मैर्न पाषण्डैर्न दुर्वृत्तैर्न लोलुपैः ।।६३।।
न धूर्तैर्नागुरोर्भक्तै[20]र्नाभक्तैर्नानृतोक्तिभिः ।
न मतद्वेषिभिर्मूर्खैर्नानाचाररतैरपि ।।६४।।
न शठैर्नार्थलुब्धैश्च नागुरूक्तार्थकारिभिः ।
न स्त्रीषु लोलुपैर्जारैर्न[21] चोरैरात्मकारिभिः ।।६५।।
न दूषकैर्हिंसकैर्वा नानर्हैश्च क्वचित् प्रिये ।
सहोपवेशयेद्भाषेदश्नीयात् सङ्गमाचरेत् ।।६६।।
स्वपेद् गच्छेदुपश्लोक्येन्नालोकेन्नाभिवादयेत् ।
यदि शक्तस्तदा लिङ्गं शिवयोगी समर्चयेत् ।।६७।।
पुण्यकालेषु योगेषु विशेषेण समर्चयेत् ।
सङ्क्रान्तौ विषुवे चैव स्वजन्मत्रितये दिने ।।६८।।

Regular Rites for Initiated

The religion of other people can never be considered to be one's own, nor one's religion can be non-religious. One should never remain in the company of the non-believers, hypocrat, one engaged in misconduct and a greedy person (63). One should not accompany the persons who are cheat, disrespectful to Guru, undevoted, untruthful, jealous of the Vīraśaiva discipline, foolish or the adopter of various types of arbitrary way of life (64). Devotee of Śiva should not live with persons who are rogue, greedy, neglectful to the advice of Guru, covetous for the women, thief and ego-centric (65). He (devotee) should not accompany, sit together nor converse and take food together with the persons who always find faults with and jealous of others and incapable in every respect (66). Sleeping and going together, praising, seeing or offering respect to such persons are prohibited. If capable, the devotee of Śiva, keeping aside above, should always remain absorbed in worshipping Iṣṭaliṅga (67). One should perform special worship of the Iṣṭaliṅga with devotion as per his capacity on the auspicious time, special day, saṅkrānti day[4], viṣuva time continuously for three days

नवम्यां च चतुर्दश्यां सितायां सोमवासरे ।
यथाशाक्त्यर्चयेल्लिङ्गं पौर्णमास्यां विशेषतः ।।६९।।

[22]अर्धोदयादियोगेषु ग्रहणे चन्द्रसूर्ययोः ।
व्यतीपाते कुहूयोगे प्रदोषे च विशेषतः ।।७०।।

प्रतित्रयोदशीरात्रौ शनियोगे विशेषतः ।
कृष्णभौमचतुर्दश्यां गुरूणां च मृतेऽहनि ।।७१।।

पित्रोः सिद्धिङ्गतदिने विशेषेण समर्चयेत् ।
शुक्लभौमचतुर्थ्यां तु कृष्णाष्टम्यां विशेषतः ।।
[23]नृत्यवादित्रगीताद्यैर्यथाविभवविस्तरम् ।।७२।।

घण्टानादमहिमा

दरिद्रः करतालैर्वा घण्टानादेन चार्चयेत् ।
कोटयो ब्रह्महत्यानामगम्यागमकोटयः[24] ।।७३।।

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commencing from one's birthday , navamī of śuklapakṣa (bright fortnight), Caturadaśī on Monday and full moonday (68-69). One should worship Śivaliṅga specially on Arghodayayoga (on the occasion of Arghodaya etc.) at the time of the solar and the lunar eclipse, on the occasion of Vyatīpāta, Kuhu and Pradoṣa (70). Special worship should be performed on every Trayodaśī night, specially if that falls on the Saturday, on the Caturdaśī of Kṛṣṇapakṣa (dark fortnight), specially if that falls on Tuesday and on the expiry day of Guru (71). Special worship should be performed on the day of final attainment (liṅgaikya-unison with Liṅga) of one's parents, on the fourth of Śukla-pakṣa (bright fortnight) if it falls on Tuesday and on the eighth day of Kṛṣṇa-pakṣa (dark fortnight) one should arrange for dance, songs and music with grandeur as per capacity (72).

Glory of the Sound of Bell

One who is poor should worship with his own clapping and sound of bell. Crores of sins originated by the killings of the brahmins and the sexual intercourse with the most undesirables are extinguished only on listening the sounds of the bell. The ringing of the bell is heard (by the people) even if from the long distance, all kinds of the sins, evil spirits

श्रवणेनैव घण्टाया नादस्यायान्ति संक्षयम् ।
श्रूयते हि जनैर्यावद् घण्टानादः समन्ततः ।।७४।।

तावत्पापानि रक्षांसि [२५]शक्ताः स्थातुं नहि क्षणम् ।
तस्मात् प्रयत्नतो देवि घण्टानादं सुसाधयेत् ।।७५।।

तथैव यत्नतो देवि ताडयेज्जयघण्टिकाम् ।
तदभावेऽपि यत्नेन कांस्यनादं समाचरेत् ।।७६।।

कुर्वीत कहलानादं मम लिङ्गार्चनोत्सवे ।
लिङ्गधारी विशेषेण शङ्खनादेन पूजयेत् ।।७७।।

सर्वाभावेऽपि यत्नेन यतः शङ्खो मम प्रियः ।
दीपान् प्रज्वालयेद् देवि मम लिङ्गस्य सन्निधौ ।।७८।।

अभिषेकः प्रकर्तव्यो यथाशक्त्यमलोदकैः ।
चुलुकोदकमारभ्य यावच्छक्त्यभिषेचने ।।७९।।

तावदासेचयेल्लिङ्गमधिकस्याधिकं फलम्[२६] ।
साधयेद् यत्नतो गन्धं कस्तूर्यादि स्वशक्तितः ।।८०।।

अशक्तः सर्वयत्नेन द्रोणपुष्पैः समर्चयेत् ।
सर्वदां सर्वयत्नेन सर्वं त्यक्त्वा तु पार्वति ।।८१।।

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etc. can never remain for a moment. So, O Goddess ! the bell is to be rung carefully with effort (73-75). Thus O Goddess ! Jayghantīkā should be rung carefully. In case of its non availability, the instrument made of alloy should be played carefully (76). During the worship of my Liṅga, the instrument, namely, Kāhal[5] is to be played on. The wearer of Liṅga should specially be worshipped blowing the conch (77). In case of non-availability of any instruments, the conch should be blown because the conch is my favourite instrument. O Goddess ! the lamp is to be kindled before my Liṅga (78). As far as possible pure water should be sprinkled for ablution of the Liṅga. Sacred bathing may be performed with a handful of water and that may be increased as per capacity. More worship fetches more result, it is said (79). One should carefully prepare the scented item with the musk (Kasturī) etc. as per capacity (80). O Pārvatī ! one should devotedly worship only with the Droṇa flower leaving aside everything in case of inability (81).

[27]सर्वाल्लाभात् परं मत्वा लिङ्गार्चनपरो भवेत् ।

चतुर्थदिनकृत्यम्

[28]यथाशक्ति यथाभक्ति यथाकालं यथासुखम् ।।८२।।
यथासम्भावितैर्द्रव्यैर्लिङ्गपूजापरो भवेत् ।
चतुर्थे तु दिने देवि कृत्वोषस्यवगाहनम् ।।८३।।
यथेच्छा यजमानस्य मङ्गलस्नानमाचरेत् ।
समेत्य बहुभिर्वृद्धैः शिवतत्त्वार्थवेदिभिः ।।८४।।

शिवयोगिभिः पालनीया नियमाः

लिङ्गपूजासु निरतैर्लिङ्गिभिः शिवयोगिभिः ।
पीठे पुराणं [29]लैङ्गं मे नन्दीशं पूजयेच्छिवे ।।८५।।
नन्द्यूर्मिका सदा धार्या भक्तस्याङ्गुष्ठपर्वणि ।
नोच्छिष्टदोषश्चान्योन्यं भुञ्जतां धृतलिङ्गिनाम्[30] ।।८६।।
न च प्रक्षालनं पाण्योस्तदुच्छिष्टधिया शिवे ।
शयानः श्रीगुरोः पादपद्माग्रे शयिता भवेत् ।।८७।।

Ritual for Fourth-day

One should worship Liṅga in accordance with the capacity, devotion, time and pleasure thinking it to be supremely beneficial (82). After observing three days's worship, one should take bath in the morning of the fourth day and then worship the Iṣṭaliṅga with devotion in proper time after collecting the available materials to the best of his capability (83). Knower of the Reality as Śiva should perform the rite of auspicious bath (of Liṅga) alongwith many old people as per the desire of the Yajamāna (worshipper) (84).

Observances for Śivayogī

O Śive ! Śivayogī, the wearer of Iṣṭaliṅga who always remains engrossed in worshipping the Liṅga, should then worship the old Liṅga installed on raised platform alongwith Nandī (bull) (85). Devotee should always wear the ring duly scribed this symbol of Nandī on his thumb. Then the wearers of Liṅga should take the food together and that food should be regarded as free of 'leftover' (उच्छिष्ट) defilement (86). O

यथा शिवे तथा लिङ्गे यथा लिङ्गे तथा गुरौ ।
यथा गुरौ तथा प्राणे तथा प्राणेऽनुशासने ।।८८।।

यथा यथैव तच्छास्त्रे मते चापि तथा भवेत् ।
एकाभिमानः सद्भक्तिर्वीरशैवमते मम ।।८९।।

लिङ्ग-विभूति-रुद्राक्षधारणमहिमा

लिङ्गधारणमात्रेण कुतोऽसौ मानुषः शिवे ।
सदा विभूतिसम्पर्कात् सदा रुद्राक्षधारणात् ।।९०।।

धारणान्मम लिङ्गस्य सोऽहमेव न संशयः ।
अणुमात्रमपीशानि ललाटे यस्य दृश्यते ।।९१।।

तन्नामपाविता भूतिः सोऽहं रुद्रो न संशयः ।
धृतसद्भूतिसर्वाङ्गं ये पश्यन्त्यपि[31] पापिनः ।।९२।।

त एव धन्या गिरिजे ते चान्यान् पावयन्ति च ।
यस्य देहेऽस्ति रुद्राक्षो यावद्भक्त्यैक एव वा ।।९३।।

Śive ! there is no need to wash the hand also thinking it defiled. Disciple should sleep near the feet of Guru (87). Disciple should have the regard for Iṣṭaliṅga as Śiva, for Guru as Liṅga, for Prāṇa as Guru and for scriptures as Prāṇa (88). Disciple should maintain the regard to the principle as he has for the scriptures. Devotion to my Vīraśaiva discipline only justifies the same (89).

Glory of Liṅga and Wearing of Rudrākṣa

O Śive ! the moment one wears the Liṅga, besmears the sacred ash and regularly wears the Rudrākṣa, how can he remain a mere man ? (90). One who wears Liṅga becomes Śiva, there is no doubt in it. O Goddess ! If even a minutest point of sacred ash is seen on the forehead of a devotee, then he becomes the Śiva Himself (91). Besmearer of the sacred ash which is purified by my name, is the Rudra (Śiva) Himself, there is no doubt in it. Sinner becomes free of their sins by looking at the devotee besmearing the sacred ashes throughout the whole body (92). O the daughter of the Mountain ! blessed is he indeed, who purifies others. Looking at one who wears only one Rudrākṣa with

तं दृष्ट्वा दूरतो यान्ति पापानि विविधानि च ।
विभूतिरपि रुद्राक्षं लिङ्गं यस्य त्रयं तनौ ॥९४॥

स साक्षाद् रुद्र ईशानि सोऽहमेव न संशयः ।
मम लिङ्गार्चनाभूतिरुद्राक्षमनुजापनैः ॥९५॥

एकैकमेव मत्प्राप्त्यै किं फलं सर्वसन्निधौ ।
ललाटे भस्मना पुण्ड्रं [३२]करे रुद्राक्षजापनम् ॥
कण्ठे च लिङ्गाभरणं [३३]सोऽहं देवि न संशयः ॥९६॥

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते
वीरशैवदीक्षायां[३४] लिङ्गार्चनविधिर्नाम
तृतीयः पटलः समाप्तः[३५] ॥३॥

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devotion, various kinds of sins are removed (93-94). O Goddess ! the devotee who wears all the three i.e. the sacred ash, Rudrākṣa and Iṣṭaliṅga is the Rudra (Śiva) Himself, there is no doubt in it (94-95). Worshipping my Liṅga, besmearing the sacred ash and chanting the hymn (Pañcākṣarī) – all these three individually possesses the capability of achieving Me. What to speak of the result of possessing all the three? O Goddess ! one who besmears sacred ash on the forehead, wears Rudrākṣa and chants the hymn of Pañcākṣara and wears the ornament of Iṣṭaliṅga on his neck, undoubtedly, is my own form (95-96).

Here ends the third chapter of Pārameśvaratantra,
the advocator of the doctrine of Śaiva non-dualism,
describing the procedure of liṅga-worship in
the ritual of initiation in Vīraśaivism ‖ 3 ‖

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Notes and References (in Sanskrit Text)

१. णाभ्युक्तं–ग. घ. ङ.।

२. सदाभ्युक्त–ग. घ.।

३. शिवम्–ग. घ. ङ.।

४. ध्यात्वाहूय–ख.।

५. शं परि–ख.।

६. शिवे–क.।

७. 'वरा.............रूपम्' नास्ति–क., तत्स्थाने–'च वराभये' इत्येव पाठस्तत्र।

८. कर्मान्तं–क.।

९. सुवृते–क.।

१०. ध्यायीत–घ. ङ.।

११. दद्यात् पशूनां पतये नमः–ख. ङ.।

१२. टं मल्लि–क. ख. ग.।

१३. नित्यं–घ.।

१४. नास्त्येषा पङ्क्तिः–ग. घ.।

१५. पङ्क्त्योर्विपर्यस्तः पाठः–ग. घ.।

१६. च–ग. घ.।

१७. च–घ.।

१८. तत्तत् सम–ग. घ. ङ.।

१९. स्तुया–ख.।

२०. र्नापापैः–ख.।

२१. न्रैर्न–क.।

२२. "अर्धोदयस्य लक्षणं महाज्योतिषे – अमार्कश्रवणे पाते युक्ता चेत् पुष्यमाघयोः। अर्धोदयः स विज्ञेयः किञ्चिन्न्यूनो महोदयः।।७१।। कृष्णपक्षे त्रयोदश्यां मघास्विन्दुः करे रविः। यदा तदा गजच्छाया श्राद्धे सर्वैरवाप्यते।।७२।। नभस्यसितपक्षे च षष्ठी कुजदिने यदा। रोहिणीपातयोगेन सा षष्ठी कपिला स्मृता।।७३।।" इत्ययमधिकः पाठो दृश्यते–ग. घ. ङ.।

२३. नास्त्येषा पङ्क्तिः–क. ख. ङ.।

२४. इतः परं 'श्रूयते.........तावत्पापानि........ तस्मात्' इति पङ्क्तित्रयं स्थाप्यते–ग. घ.।

२५. शक्त्या–क. ङ.।

२६. इतः परम्–'ग्रन्थान्तरेऽष्टगन्धस्य लक्षणं लिख्यते — कस्तूरी कुङ्कुमं गन्धं कर्पूरं च सुशोभनम्। उशीरं चागरुः कोष्ठं तमालदलमेव च।। शिवाष्टगन्धमेतत्तु ह्यष्टमूर्तिस्वरूपकम्।।" इत्यमधिकः पाठ–ग. घ. ङ.।

२७. सर्वला–ग. घ.।

२८. "चतुर्थे.... यथाशक्ति.... यथासंभा...." इत्ययं पङ्क्तिक्रमः–ग. घ.।

२९. लिङ्गं–ख.।

३०. लिङ्गधारिणाम्–ख.।

३१. न्त्यप्य–क.।

३२. रुद्राक्षो मनुजापनम्–ख.।

३३. सोऽहमेव–ग. घ. ङ.।

३४. दीक्षाप्रकरणे–ख.।

३५. 'समाप्तः' नास्ति–क. ख.।

Notes & References (in English Text)

1. ॐ ह्रां ह्रीं ह्रूं ह्रैं ह्रौं — This is called the Prasād Pañcākṣarī hymn which becomes Ṣaḍakṣarī (six syllabled) by adding 'ह्रः'. By the process of Karanyāsa, Aṅganyāsa and Dehanyāsa, it has been used and implied the creation, preservation and destruction etc.
2. Recitation of hymn before the Sun or Fire is named as 'Upasthāna'. Here pitcher is replaced as 'Upasthāna'.
3. See verse No. 47.
4. The transitory period of Sun from one star to another is called 'the Viṣuva' in which the duration of day and night is equal and it falls on the transition of Libra and Aries zodic.
5. 'वीणाभेरिमृदङ्गकाहलकला गीतं च नृत्यं तथा' — Śivamānasapūjā stotram. The word 'कहला' is the distortion of the word 'काहल'।

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चतुर्थः पटलः

होमविधिनिरूपणम्

ईश्वर उवाच

उपविश्य गुरुः पीठे प्राणायामादिकं चरेत् ।
वीरशैवाख्यदीक्षाङ्गं करिष्ये होममित्यथ ।।१।।

स्थण्डिलकुण्डप्रभेदाः

कृत्वा सङ्कल्पमीशानि होमदेशं विशोधयेत् ।
स्थण्डिलं वापि कुण्डं वा यथाकामं समाचरेत् ।।२।।

स्थण्डिले सर्वसम्पत्तिः कुण्डे सर्वार्थसिद्धयः ।
स्थण्डिलं त्रिविधं प्रोक्तं कुण्डं पञ्चविधं शिवे ।।३।।

चतुरस्रत्र्यस्रवृत्तभेदा धर्मार्थकामदाः ।
चतुरस्रत्र्यस्रवृत्तार्धचन्द्रकमठाः क्रमात् ।।४।।

Chapter - 4

THE PROCEDURE OF SACRIFICE

God states —

Guru should perform ācamana and prāṇāyāma sitting on the seat and then should resolve thus, 'I shall perform the sacrifice to fulfil the initiation ceremony of Vīraśaiva religion' (1).

Various Sacrificial Pits

O Goddess ! after taking such resolution he should clean the place where the sacrifice is to be performed. Then he should prepare the altar or pit of sacrifice as per his desire (2). O Śive ! performance of sacrifice on the altar fetches all kinds of wealth and offering oblation in the pit (of sacrifice) imparts all kinds of success. Altars are said to be of three kinds and the pits of sacrifice are of five kinds (3). The altars shaped as square, triangular and circular impart Dharma (virtue), Artha (wealth) and Kāma (enjoyment) respectively and the pits shaped as square, triangular, round, semicircular and of the shape of tortoise bestow

धर्मार्थकामसायुज्यकैवल्यफल[१]दायिनः ।
एतेष्वन्यतमे देवि प्रदेशे होमकर्मणः ।।५।।

होमाङ्गविधेयता

पुण्याहवाचनं कृत्वा नान्दीकर्म समाचरेत् ।
[२]पञ्चगव्यादिकं पीत्वा[३] सभां च शिवयोगिनाम् ।।६।।

सम्पूज्य शक्तितो भक्त्या गुरुरग्निमथानयेत् ।
योगिनीभिः सहेशानि चतुर्भिर्लिङ्गधारिभिः ।।७।।

सूर्यारणिशिवागारशिवयोगिगृहादिभिः ।
मूलमन्त्रेण चोद्दीप्याभिवादेत् पञ्चमुद्रया[४] ।।८।।

अग्नेर्वीक्षणादयोऽष्टौ संस्काराः

पूर्वभागेऽग्निकुण्डस्य संस्थाप्याग्निमथोपरि ।
संस्कुर्यात् स्थापनं देशं वीक्षणादिभिरष्टभिः ।।९।।

वीक्षणं ताडनं देवि प्रोक्षणं चाभिमर्शनम् ।
घातनं प्रार्थनं चाभिमन्त्रणं च नमस्कृतिः ।।१०।।

Dharm, Arth, Kāma, Sāyujya and Kaivalya respectively (4). O Goddess ! Guru should perform the rite of the sacrifice in any one of them (5).

Ritual of Sacrifice

He should perform the Nandī rite after reciting the auspicious words. Then he should drink the pañca-gavya (a mixture of ghee, cow-urine, cow-dung, milk and curd) etc., adore the congregation of śivayogīs as per capacity and lit the fire. These rites are to be observed alongwith four wearers of Liṅga and yoginīes (6-7). This fire should be kindled either from the sun, Araṇi wood or collected from the Śiva-temple or a house of a śivayogī. Guru should enkindle the fire chanting original hymn (Pañcākṣara) and respectfully invoke it by showing five mudrās (stambhana, caturasra, dhenu, matsya and yoni) (8).

Ritual of Installation of Agni

After installing the fire on the eastern side of the pit, the place should be sanctified with the eight rites, viz, Vīkṣaṇa[1] etc. (9). O Goddess ! these eight rites are Vīkṣaṇa, Tāḍana, Prokṣaṇa, Abhimarśaṇa, Ghātana, Prāthana, Abhimantraṇa and Namaskāra (10). O Śive !

वीक्षयेत् प्रणवेनादौ यागदेशं गुरुः शिवे ।
तथाष्ट[5] मन्त्रतोयेन प्रोक्षणं ताडनं विदुः ।।११।।

तदेवं प्रोक्षणं नाम ऋजुतैक्ष्ण्यादिभेदतः ।
स्पृष्ट्वा हस्तेन तत्कुण्डं जपो ह्यभिमर्शनम् ।।१२।।

घातनं तु खनित्रेण खातनं हवनस्थले ।
प्रार्थयेन्मूलमन्त्रेण यथाशक्त्यभिमन्त्रणम् ।।१३ ।

तेनैव द्वादशजपैः स्पृष्ट्वा तदभिमन्त्रणम् ।
नमस्कृतिर्नमस्कार एतैरष्टभिरन्विते[6] ।।१४।।

अग्निस्थापनम्

[7]मेखलात्रयसंयुक्ते साश्वत्थदलशोभिते ।
सार्धारत्न्यन्तरागाधे तादृग्व्यायामशोभिते ।।१५।।

मूलेनाग्निं प्रतिष्ठाप्य पुनस्तेनानुमन्त्रयेत् ।
हुमिति प्रोक्षितं चाग्नौ निक्षिपेत् समिधां शतम् ।।१६।।

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looking at the place of sacrifice, chanting the Praṇava hymn by Guru is called the Vīkṣaṇa. Purifying the place by the water sanctified by chanting the Praṇava hymn eight times is named as Tāḍana and sprinkling the water on the whole space is called the Prokṣaṇa. Chanting hymn by touching the pit of the sacrifice with hand is termed as Abhimarśana (11-12). Digging the place of sacrifice with the spade is called the Ghātana. Praying by reciting the original hymn as per capacity is named as Prayer and bowing to the place reciting the hymn twelve times is called Namaskāra. The place of sacrifice is to be sanctified by performing the aforesaid eight rituals (13-14).

Installation of Agni

The sacrificial pit is to be decorated with the three belts and the peepul leaves (fig leaves). Its length, breadth and depth should be of the size of one and half ambit (15). Fire should be installed reciting the original hymn (Pañcākṣara) and it (fire) is to be praised also chanting that hymn. Then one hundred fire sticks are to be put into that sacrificial pit which is purified with the hymn 'huṁ' (16). O Śive ! Guru should

धमन्या धमयेदग्निं कवचेन गुरुः शिवे ।
ज्वलितेऽग्नौ पुनर्ध्यायेन्मामेव परमेश्वरि ।।१७।।

चतुर्भुजमुदाराङ्गं चन्द्रशेखरमव्ययम् ।
कुठारैणाभयवरपाणिपङ्कजशोभितम् ।।१८।।

[८]वामाङ्कालिङ्गिताद्रीन्द्रतनयं परमेश्वरम् ।
मन्दस्मितं त्रितनयनमुमारमणमीश्वरि ।।१९।।

अथ ध्यायेत[९] भवतीमेवंरूपां विचक्षणः ।
उद्यदादित्यसङ्काशामरुणाभरणांशुकाम् ।।२०।।

अन्तर्गतमहावह्निं गुर्विणीं कुण्डरूपिणीम् ।
सह तारेण मूलेन दद्यादाज्याहुतीर्दश ।।२१।।

शिरोऽसि जगतामीशेत्यनेनाग्निं विभावयेत् ।
तद्गर्भकोटरे[१०] देवि समुत्पन्नं हुताशनम् ।।२२।।

नमोऽग्नये ते रुद्राय पशूनां पतये नमः ।
नम उग्राय वीराय नमस्ते चन्द्रमौलये ।।२३।।

इत्यग्नौ पृथगाज्येन हुनेदेवं शताहुतीः ।

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lit the fire chanting the Kavaca hymn 'huṁ'. O the supreme Goddess ! he (Guru) should meditate on me in the burning fire (17). O Goddess ! this image of mine having four arms, delicate body, decorated with the imperishable moon, possessing with hatchet, stag in two lotus hands and assuming the postures of Abhaya and Vara with rest two lotus hands and the left side of the lap is adorned with Pārvatī having smiling face and three eyes (of mine) (18-19). Then learned Guru should meditate on the Goddess possessing the red colour of rising sun and wearing the red coloured cloth. The supreme Goddess of sacrificial pit has embodied the great fire in her womb. After meditating the Śiva-śakti in this form, Guru should offer ten oblations chanting the Pañcākṣara hymn prefixed with Praṇava (20-21). O Goddess ! the fire revealed from the sacrificial container is to be payed obeisance reciting the hymn 'Śiroasi jagatāmīśa' (22). Guru should offer one hundred oblations of ghee to the fire reciting the hymn 'Namo agnaye' etc. and uttering the words that 'I bow down to the fire who is of the nature of

रुद्रध्यानम्

अथ यत्नेन कुण्डस्थं ध्यायेद् रुद्रं हुताशनम् ।।२४।।

सप्तहस्तं चतुश्शृङ्गं सप्तजिह्वं द्विशीर्षकम् ।
त्रिपादं निर्मलमुखं सुखासीनं [११]स्रुचार्पितम् ।।२५।।

तोमरं व्यजनं व्यालं[१२] चापबाणौ वराभये ।
दधानं सर्वभूषाढ्यं सद्योजातं महेश्वरम् ।।२६।।

नमो रुद्राय देवाय चेशानाय कपर्दिने ।
हुताशनाय नीलाय लोहिताय ककुद्मते ।।२७।।

सहतारेण मूलेन प्रतिमन्त्रान्तरं तदा ।
हुनेदाज्येन देवेशि षोडशाज्याहुतीः क्रमात् ।।२८।।

अग्नेर्जातकर्मादयः संस्काराः

जातस्य जातकर्मार्थं[१३] हुनेदाज्याहुतीर्दश ।
सहतारेण मूलेन जातकर्मेदमुच्यते ।।२९।।

Rudra, the ruler of animals, brave and of the image of Candramauli' (22-23).

Meditation of Rudra

Then Agni is to be meditated upon attentively as the form of Rudra consisting of seven hands, four horns, seven tongues and two heads. He is having three feet and a pious face, is seated comfortably and is accepting the oblations of ghee offered by Srucā (24-25). He bears in his seven hands javelin, tomer, vyajan, vyāt, serpent, bow (dhanuṣ), arrow (vāṇ) and the postures of Vara and Abhaya. This fire decorated with all ornaments is the full form of Sadyojāta Maheśvara (26). O Goddess ! sixteen oblations of ghee should be offered (to the fire) reciting the hymn 'Namo Rudrāya devāya, Īśānāya, Kapardine, Hutāśanāya, Nīlāya, Lohitāya, Kakudmate, adding the Praṇava and Pañcākṣara (27-28).

Rituals of Jātakarma

For the rite of Jātakarma, ten oblations to the fire of sacrificial pit are to be offered chanting the hymn Pañcākṣara with Praṇava (29). O Goddess ! the rite of naming the agni is also to be fulfilled by offering

रुद्राग्निरिति चेशानि[१४] नामकर्मैवमाचरेत् ।
सहतारेण मूलेन हुनेदाज्याहुतीर्दश ।।३०।।

पृथग्भूतमुमेशाभ्यामग्निं सञ्चिन्त्य योगिनम् ।
कुर्यान्निष्क्रमणं नाम हुनेदाज्याहुतीर्दश ।।३१।।

कर्णवेधाभिधं नाम संस्कारं मणिकुण्डलम् ।
भावयित्वा शुचिः कर्णे हुनेदाज्याहुतीर्दश ।।३२।।

अथान्नप्राशनार्थं च चौलार्थं क्रमशो दश ।
कृत्वोपनयनं नाम संस्कारं मूलमन्त्रतः ।।३३।।

तारेण शतमूलेन नमो रुद्राय च क्रमात् ।
हुनेदाज्याहुतीरग्नौ प्रीत्यर्थं विंशतिं हुनेत् ।।३४।।

शतमष्टोत्तरं पश्चान्मूलेनाज्येन पार्वति ।
कुर्याद् विवाहसंस्कारं स्वाहया सह वै शुचेः ।।३५।।

तरुणं रूपसम्पन्नमर्चिभि[१५]र्दीप्ततेजसम् ।
स्वाहाशोभितवामाङ्कमभिध्यायेद्धुताशनम् ।।३६।।

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ten oblations to the fire chanting the Rudrāgni hymn with Pañcākṣara and Praṇava (30). Now ten oblations of ghee should be offered to the fire, which has assumed the form of yogī, contemplating it separate from Umā and Maheśvara for the fulfilment of the rite of Niṣkramaṇa (31). Ten oblations should be offered contemplating the ears of the fire ornamented with the rings of gems to fulfil the sacred ear-piercing (कर्णविध) ceremony (32). For the rite of first-feeding (अन्नप्राशन) and first-shaving (चौलकर्म) ceremonies, ten oblations are to be submitted gradually to fulfil the above mentioned purificatory sacraments. Then sacred thread ceremony (उपनयन) should be observed chanting the original hymn (Pañcākṣara). For the pleasure of the fire, twenty oblations are to be offered reciting the hymn 'Namo Rudrāya' adding Praṇava and Pañcākṣara (33-34). O Pārvatī ! then the sacrament of marriage (विवाह) between Agni and Svāhā should be observed by dedicating 108 oblations by chanting the Pañcākṣara hymn (35). Then the young handsome fire radiant with lustrous flames and adorned with Svāhā sitting on his left side of the lap is to be meditated upon (36).

अग्नेः सप्तजिह्वाः

तस्य जिह्वा महादेवि सप्त सप्तार्चिषः शुभाः ।
ध्यात्वा क्रमेण च हुनेत् सप्तसप्ताहुतीः शिवे ।।३७।।

लेलिहाना कराली च रोचिष्केशा त्रिलोहिता ।
विद्युत्प्रभा शिवाख्या च तत्र मध्या शिवाभिधा ।।३८।।

[१६]तस्यां विशेषतो देवि हुनेदाज्याहुतीर्दश ।
सहतारेण मूलेन ध्यायेद् रुद्रमयं शुचिम् ।।३९।।

अर्थार्थी लेलिहानायां कराल्यां धर्मकामतः ।
पुत्रकीर्त्यर्थवान् रोचिष्केशायां पुष्टिकामनः ।।४०।।

[१७]आयुष्कामी हुनेच्छान्तो लोहितायां पशुप्रियः ।
विद्युत्यरिविनाशाय[१८] प्रभायां शिवलोकधीः ।।४१।।

मोक्षार्थी जुहुयाद् देवि शिवायां च तनौ मम ।
दशद्वादशपञ्चाष्टत्रिंशत्षोडशषष्टितः ।।४२।।

Seven Tongues of Agni

O the supreme Goddess ! that fire possesses seven virtuous tongues decorated with seven flames. O Śive ! seven oblations are to be offered respectfully for each, meditating on them (37). Lelihānā, Karālī, Rociṣkeśā, Trilohitā, Vidyut, Prabhā and Śivā are the names of the seven tongues of Agni. The tongue, namely, the Śivā is situated in the middle of them (38). O Goddess ! ten oblations should be offered specially to this tongue chanting the Pañcākṣara hymn prefixing the Praṇava and Agni is to be meditated upon in the form of the divine Rudra (39). One who aspires for wealth should offer oblation to the Lelihānā, desirous for virtues, to the Karālī and the person who hankers for child, fame and achievements should submit the oblations to Rociṣkeśā tongue (40). One who desires longevity and the wealth of animals should calmly submit oblation to the Trilohitā tongue. Person who craves for the extinction of the enemy and the achievement of the domain of Śiva should offer the oblations of the tongues, namely, Vidyut and Prabhā respectively. O Goddess ! seeker of liberation should dedicate oblations to my tongue, namely, Śivā (41-42). O Śive !

अष्टोत्तरशतं चैव हुनेदाज्याहुतिं शिवे ।

मेखलापूजनम्

अथ कुण्डस्य परितो मेखलात्रितये यजेत् ।।४३।।

जया च विजया भद्रा तीव्रा[१९] गौरी ककुद्मती ।
ईश्वरी शाम्भवी दिव्या ज्वालिनी भोगदायिनी ।।४४।।

कल्याणी गगना रक्ता नन्दा ज्योतिष्मती क्रमात् ।
प्रणवादिनमोमन्त्रैर्दिक्षु पूर्वादिषु क्रमात् ।।४५।।

पाशाङ्कुशवराभीतिहस्ताश्चा[२०]र्धेन्दुशेखराः ।
तृतीयस्यां मेखलायां पूज्याः षोडश शक्तयः ।।४६।।

हृल्लेखा गगना रक्ता महोच्छुष्का कपिञ्जला ।
अरुणा मालिनी शाक्ता निद्रा [२१]चुक्रोधिनी क्रिया ।।४७।।

अलम्बुषा सिनीवाली कुहू राका यथाक्रमात् ।
मध्यमे मेखलावृत्ते पूज्याः षोडश शक्तयः ।।४८।।

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for the fulfilment of the above aspirations ten, twelve, five, thirtyeight, seventeen, sixty and one hundred sixty oblations are to be dedicated to the seven tongues of Agni respectively (42-43).

Worship of Mekhalās

Worship of ten Goddesses, namely, Jayā, Vijayā, Bhadrā, Tīvrā, Gaurī, Kakudmatī, Īśvarī, Śāmbhavī, Divyā, Jvālinī, Bhogadāyinī, Kalyāṇī, Gaganā, Raktā, Nandā and Jyotiṣmatī should be performed gradually according to their directions commencing from the east chanting the hymn of their name prefixed with Praṇava in the beginning and 'Namah' at the end (i.e. auṁ Jayāyai namah). These sixteen Goddesses assuming the four postures (mudrā), namely, Pāśa. Aṅkuśa, Vara and Abhaya with hands and decorated with the half moon on their forehead are to be worshipped on the third line of the circle (43-46). Sixteen Goddesses, namely, Hṛllekhā, Gaganā, Raktā, Mahochhuṣkā, Kapiñjalā, Aruṇā, Mālinī, Śāntā, Nidrā, Krodhinī, Kriyā, Alambuṣā, Sinīvālī, Kuhū and Rākā are to be worshipped gradually on the middle line of the circle (47-48). Sixteen Goddesses, namely, Amṛtā, Mānadā, Pūṣā, Puṣṭi, Tuṣṭi, Rati, Dhṛti, Śaśinī, Candrikā, Kāntā, Jyotsnā, Prīti,

अमृता मानदा पूषा पुष्टिस्तुष्टी रतिर्धृतिः ।
शशिनी चन्द्रिका कान्ता ज्योत्स्ना प्रीतिः प्रियंवदा ।।४९।।

गान्धारी हस्तिजिह्वा च विपनी च क्रमादिमाः ।
प्रथमे मेखलावृत्ते पूज्याः षोडश शक्तयः ।।५०।।

[22]इन्द्राद्या अष्टदिक्पाला वाहनादिसुसंयुताः ।
दुर्गागणपतिक्षेत्रपालमृत्युञ्जयास्ततः ।।५१।।

स्ववाहनायुधोपेताः पूज्याः कुण्डे ततो हुनेत् ।
अभयङ्कर ईशानि मध्ये दिक्षु [23]चतुर्ष्वपि ।।५२।।

क्रमेणाज्याहुतिं तेषामेकमेकमतन्द्रितः ।
जयादिशक्तिमारभ्याऽभयङ्करमथान्ततः ।।५३।।

सहतारेण मूलेन त्रिपञ्चाशत् कलेश्वरि ।

अग्निप्रार्थनम्

अथ सम्प्रार्थयेदग्निं ज्वलन्तं मम रूपिणम् ।।५४।।

नमस्ते सप्तजिह्वाय नमस्ते रुद्रमूर्तये ।
नमः सर्वहविर्भोक्त्रे नमो [24]दीक्षाग्नये नमः ।।५५।।

Priyambadā, Gāndhārī, Hastijihvā and Vipanī are to be worshipped gradually on the first line of the circle (49-50). O Goddess ! Indra etc., eight Dikpālas (protectors of the directions) are to be worshipped along with their carriers etc. Thus Durgā, Gaṇapati, Kṣetrapāla, and Mṛtyunjay should be worshipped on the four directions and Abhayaṅkara is to be worshipped in the middle. Oblations should respectively be offered attentively on the sacrificial bowl after worshipping the deities seperately with their carriers and weapons (51-52). O the supreme Goddess ! now the oblations are to be offered in the name of fifty three deities right from the Goddess Jayā to the God Abhayaṅkara chanting the Pañcākṣara hymn prefixed with Praṇava (53-54).

Prayer to Agni

Now, burning fire should be prayed and meditated upon as my own form. I bow to this fire of initiation possessing seven tongues which is Rudra Himself and the consumer of all oblations (54-55).

चतुश्शृङ्गाय शान्ताय वीतिहोत्राय ते नमः ।
वैश्वानराय देवाय वह्नये विश्वकर्मणे ॥५६॥

धनञ्जयाय रुद्राय ज्वलनाय नमोऽस्तु ते ।
नमस्तनूनपादे ते नमस्ते जातवेदसे ॥५७॥

उषर्बुधाय बोध्याय अहिर्बुध्न्याय ते नमः ।
नमस्ते बर्हिषे नित्यं नमः शुष्माय शम्भवे ॥५८॥

कृपीटयोनये तुभ्यं नमस्ते कृष्णवर्त्मने ।
आश्रयाशाय च बृहद्भानवे ते नमो नमः ॥५९ ।

इति सम्प्रार्थ्य कुण्डस्थमावयोस्तनयं शिवे ।
[25]आवयोरेकरूपेण ध्यायेदग्निमतन्द्रितः ॥६०॥

प्रणवैरष्टभिस्तोयैः परितोऽग्निमवेक्षयेत् ।
नमः पद्भ्यां गुरुः कुर्याद् वह्नेः परिसमूहनम् ॥६१॥

परिधिस्थापनम्

प्रणवेनाहृतैर्दर्भैः परितोऽग्निं परिस्तरेत् ।
प्रणवेनाग्न्युपस्थे च पालाशान् परिधीन् क्षिपेत् ॥६२॥

I bow to the fire that possesses four horns and tranquility and is the receiver of oblations. I submit to the fire that is the creator of the world i.e. the Vaiśvānara and Viśvakarmā. I submit to Dhananjaya, Rudra, the ever inflammable fire. I bow unto the fire Jātaveda that wakes in the morning and imparts knowledge to others. I bow unto Ahirbudhnāya, the eternal, exterio pyrogenic and benedictory fire. I bow down to the fire Bṛhadbhānu, known as Kṛpitayoni and Kṛṣṇavartmā that fulfils the aspiration of one who takes refuge in him (56-59). O Śive ! prayer should be offered to the fire of sacrificial pit who is our son and meditate on it assuming it non-different and one with us (60). Avakṣaṇa rite is to be performed around the fire chanting the Praṇava for eight times. Parisamūhan rite is to be fulfilled reciting the hymn 'aum namah' (61).

Installation of Paridhi

Dūrvā should be spread around the fire chanting the hymn Praṇava, then sticks called Paridhi[2] (size of the length of palm) of the Palāśa are

औदुम्बराः शमीजाता यदि कामप्रदाः शिवे ।
पालाशाश्वत्थकाश्मर्यमयाः परिधयोऽन्यतः ।।६३।।

अथाग्निमर्चयेत् पश्चाद् दिक्षु रक्ताक्षतैः शुभैः ।
प्रागादीशानपर्यन्तं क्रमेणैभिः प्रदक्षिणैः ।।६४।।

नमः शिवाय रुद्राय मृडाय शशिमौलये ।
ईशानाय गिरीशाय रुद्रायाष्टाङ्गमूर्तये ।।६५।।

अलङ्कृत्याष्टभिर्दिक्षु पुष्पैरप्यमलैः शिवे ।
अग्नेरुत्तरदिग्भागे बहु दर्भान् क्षिपेद् ध्रुवम् ।।६६।।

यज्ञपात्रस्थापनम्

तेनैव प्रणवाद्येन चैतत् तदुपरि क्षिपेत् ।
दर्व्याज्यस्थालिका चैव प्रोक्षणी पूर्णपात्रिका ।।६७।।

इध्मस्रुच्यावितीशानि षट्पात्राणि प्रयोजयेत् ।
[२६]सहानुव्यग्रदर्भाग्रपाणिनावेक्ष्य साम्भसा ।।६८।।

कृत्वोत्तानानि पात्राणि पुनश्चावेक्षयेत् प्रिये ।
प्रणवेन हृदा मूर्ध्नि प्रोक्षणीमग्रतो नयेत् ।।६९।।

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to be offered to the fire reciting the hymn (62). O Śive ! the Paridhi of the Udumbar (species of fig) and Śamī are the fulfiller of all desires. The sticks of Palāśa, Pipul and Kāśmarī are to be used for the regular rites (63). Then worship of Agni should be performed with the red rice on eight directions right from east to Īśāna by going round and reciting the eight names viz., Śivāya, Rudrāya, Mṛdāya, Śaśimaulaye, Īśānāya, Girīśāya, Rudrāya and Aṣṭāṅgamūrtaye (64-65). O Śive ! Agni should surely be adorned with the flowers reciting these eight names and lot of kuśas are to be spread on the northern side of the Agni (66).

Installation of the Bowl of Yajña

O Īśāni ! six sacrificial pots, namely, Darvī, Ājyasthālī, Prokṣaṇī, Pūrṇapātrikā, Idhma and Srucā should be installed on the kuśas reciting the hymn Praṇava and Namah (67-68). O Dear ! Durvā should be taken in hand and water is to be sprinkled by the tips of the Durvā on all the pots. Then the rite of 'Prokṣaṇa' is to be observed after putting the pots

सहतारेण मूलेन साक्षतं जलमानयेत् ।
शिवाय शम्भवे तुभ्यं नमो रुद्राय मृत्यवे ।।७०।।

प्रोक्षयेद् यागसामग्रीं सपवित्रेण पाणिना ।
तदन्यत्र समुत्सृज्य पूर्णपात्रमथाहरेत् ।।७१।।

तच्चापि पूर्ववत् कृत्वा चोद्धृत्य मुखतः समम् ।
क्षिपेदुत्तरतोऽग्नेश्च हुं फट् स्वाहेति मन्त्रतः ।।७२।।

तदुपर्यष्टभिर्दर्भैराचार्यः प्रणवेन च ।
मूलमन्त्रेण चाभ्यर्च्य नमस्कृत्याभिमन्त्रयेत् ।।७३।।

तत आदाय चाचार्य आज्यस्थालीं पवित्रकम्[२७]।
अपनीय[२८] क्षिपेद् देवि चाज्यसंस्कारमाचरेत् ।।७४।।

अन्तर्गतपवित्राय आज्यधानीं पृथक् चरेत् ।
नम ॐ निक्षिपेद् वह्नौ स्वाहादेवीं[२९] विलापयेत् ।।७५।।

हुं फट् दर्भाग्रयुगलमाज्यधान्यां क्षिपेच्छिवे ।
प्रदर्श्य ज्वलितान् दर्भान् पुनस्तैरेव साग्निभिः ।।७६।।

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downward. That pot is to be taken upward from the heart to the head reciting the hymn Praṇava (68-69). Water mixed with the rice is to be taken on this clean pot chanting Mūlamantra (Pañcākṣara) adding Praṇava. All the ingredients of the sacrifice should be cleaned with the holy hands reciting the hymn 'Śivāya Śambhave'. Then keeping the Prokṣaṇi pot aside, the Pūrṇa pot should be taken (70-71). This Pūrṇa pot is to be taken up near his own face and then is to be kept on the northern side of the fire reciting the hymn 'huṁ phat svāhā' (72). Guru (Acāryā) should put eight Durvās upon the Pūrṇa pot which should be adored, bowed down and sanctified with the Praṇava and Pañcākṣara hymn (73). O Goddess ! then Ācāryā should take 'Ājyasthālī' (Pūrṇapātra) on his hand and that material is to be sanctified by putting aside the undesirables (74). After that, the pure ingredients should be seperated from the pot by putting that into the fire chanting 'aum namah' and 'svāhā' (75). O Śive ! the tips of the two Durvās of the Ājya pot are to be dipped in the ghee reciting the hymn 'huṁ phat' and ignited Durvā should be offered to the fire contemplating it as Śiva

सहतारेण मूलेन क्षिपेद् वह्नौ शिवेऽर्पयेत् ।
अथ स्रुचा समारभ्य वायुमाग्नेयकोणगाम् ।।७७।।

आपूरयेदविच्छिन्नामाज्यधारां गुरुः शिवे ।
तथा निर्ऋतिमारभ्यैशानान्तं तारवर्मणा ।।७८।।

शास्त्रमूर्ध्ना स्रुचा देवि जुहुयाच्चक्षुषी स्रुचा ।
तारपूर्वेण मूलेन शिवायेति समर्पयेत् ।।७९।।

होमविधानम्

अथ स्रुचाज्यमाचार्य ऋत्विजश्च समन्ततः ।.
दक्षिणोदक्प्रतीचीषूपविश्याग्नौ हुनेद् घृतम् ।।८०।।

पञ्चानुवाकमन्त्रैस्तु शतमष्टोत्तरं क्रमात् ।
सहतारेण मूलेन सहस्रं च सहर्त्विजा ।।८१।।

३°प्रत्यहं गुरुणा होमः कार्योऽग्नौ गिरिनन्दने ।
अथ हुत्वाष्टदिक्पालान् तारहुंफट्शिरोन्वितम् ।।८२।।

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chanting the hymn Pañcākṣara adding Praṇava (76-77). O Goddess ! then Guru is to ensure the uninterrupted flow of ghee towards the sacrificial pit from the direction of Vāyavya to Āgneya and Nairṛtya to Īśāna chanting the hymn Praṇava and Kavaca (huṁ) (77-78). O Goddess ! then oblation of ghee should be offered with the spoon (śrucā) assuming its upper part (head) as the scriptures. Thus oblations are to be offered with the eye-shaped spoon to Śiva chanting the hymn Pañcākṣara prefixed with Praṇava (79).

Procedure of Sacrifice

Now Ācāryās and Ṛtvikas should offer oblations of ghee to the fire sitting on south, west and north of the sacrificial pit (80). They should offer oblations one hundred and eight chanting five hymn of Pañcānuvāk[3] and one thousand chanting Pañcākṣara with Praṇava (81). O the daughter of the Mountain ! Guru should regularly offer oblations to the fire thus after offering eight oblations to eight Dikpālas (ruler of the directions) chanting the hymn Praṇava and 'huṁ phaṭ'. He should offer oblations in the name of Durgā, Gaṇapati, Gaurī, Īśvarī, Acalātmajā (daughter of Acalā), Durvāsā, Śiva, Rudra, Tryambaka, Umāpati,

दुर्गां गणपतिं गौरीमीश्वरीमचलात्मजाम् ।
दुर्वाससं शिवं रुद्रं त्रियम्बकमुमापतिम् ।।८३।।

कश्यपं कपिलं कण्वं जमदग्निं च नन्दिनम् ।
वृषभं भृङ्गिरिटिकान् कुमारमपि पार्षदान् ।।८४।।

एकैकस्य क्रमादष्टौ हुनेदाज्याहुतीः प्रिये ।
हुनेद् नवग्रहान् तत्तन्मन्त्रैः[३१] पूर्णाहुतिं हुनेत् ।।८५।।

कृत्वा स्विष्टकृतं पश्चात् प्रायश्चित्ताहुतीर्हुनेत् ।
.अग्निमूर्धाऽग्नये चेति कद्रुद्रायानुवाककैः ।।८६।।

पञ्चब्रह्ममयैस्तारमूलेन क्रमशो हुनेत् ।
सहतारेण मूलेन होमशेषं समापयेत् ।।
ततः शाखानुसारेण गुरुरेवमतन्द्रितः ।।८७।।

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते वीरशैव-
दीक्षाप्रकरणे [३२]होमप्रकरणं नाम चतुर्थः
पटलः समाप्तः[३३] ।।४।।

Kaśyapa, Kapila, Kaṇva, Jamadagni, Nandī, Vṛṣabha, Bhṛṅgī, Riṭi, Kumāra and other courtiers (82-84). O Dear ! eight oblations are to be offered to each of them. Final oblation should be dedicated after offering oblations to nine planets (Graha) with their respective hymns (85). After surrendering the 'Sviṣṭakṛt' offering the oblation for atonement is to be submitted chanting the 'Anuvāk' hymn of Agnimūrdha, Agnaye, Kadrudāy, the hymn of Pañcabrahma and Pañcākṣara added with Parṇava. Then Guru should complete the rest of the sacrificial ceremony without fail as per the rules of the sect chanting the Pañcākṣara hymn with Praṇava (86-87).

Here ends the fourth chapter of Pārameśvaratantra,
the advocator of the Śaiva non-dualism elucidating
the procedure of the sacrificial rite in
the performance of the Vīraśaiva
initiation ceremony ||4||

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Notes and References (in Sanskrit Text)

१. पद–ख.।

२. 'योगिनीभिः.... सम्पूज्य.... पञ्च' इत्ययं पङ्क्तिक्रमः–ग. घ.।

३. कृत्वा–क. ख.।

४. ग्रन्थान्तरे पञ्चमुद्राः प्रदर्श्यते — "स्तम्भनं चतुरस्रं च धेनुर्मत्स्यं तथैव च। योनिमुद्रा नमस्कारे पञ्च मुद्राः प्रकीर्तिताः।।" इत्यधिकः पाठः–ग. घ.।

५. मन्त्रि–क. ग. घ.।

६. रर्चितैः–ख.। रन्वितैः–ग. घ. ङ.।

७. श्लोकोऽयं १३३ पृष्ठे टिप्पण्यां स्थापितः–ख.।

८. वामाङ्गा–ख. ग. घ.।

९. यीत–ग. घ. ङ.।

१०. जठरे–घ. ङ.।

११. शुचा–ग. घ. ङ.।

१२. वालं–क. ङ., तालं–ख.।

१३. कामार्थं–क. ख.।

१४. चैतानि–क.।

१५. र्चिषादित्य–घ.।

१६. नास्त्ययं श्लोकः–ग. घ.।

१७. "मोक्षार्थी..... आयु.... विद्यु" इति पङ्क्तिक्रमः–क. ख.।

१८. शार्थं–ख. घ.।

१९. चित्रा–ख.।

२०. अर्धेन्दु–ख. घ. ङ.।

२१. तु–ख.।

२२. पङ्क्तिरियं नास्ति–क. ख.। प्रकरणानुरोधादस्या अभाव एवोचितः।

२३. विदिक्ष्वपि–ख. ग. घ. ङ.।

२४. दीक्ष्व–क. ग.।

२५. आवयोरिति पङ्क्तिः प्रणवैरित्यतः परं स्थापिता–घ.।

२६. सह त्रिरन्वग्–ख. ग. घ. ङ.।

२७. काम्–क. ख. ग.।

२८. नीया–क. ख. ग.।

२९. देवि–क. ख. ग.।

३०. प्रत्येकं–ख. ग. घ.।

३१. मन्त्रैः पूर्णाहुतिं हवेच्चरेत्–क.।

३२. दीक्षाहोम–क. ख.।

३३. 'समाप्त' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. The description of the procedure of purification of land, digging of pond, litting the fire, purification of ghee are almost the same as that prescribed in Veda.
2. The word 'Paridhi' is used for the measurement of a piece of wood which is usually understood as equal the length of palm. See *Candrajñānāgama*, p.129.
3. The word 'Pañcānuvāk' or 'Pañcabrahma' indicates the hymns describing the five brahmas such as Sadyojāta etc. as elucidated in the *Taittirīya Āraṇyak* and *Mahānārāyṇopaniṣad*.

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पञ्चमः पटलः

लिङ्गधारणदीक्षानिरूपणम्

अथ शृणु महादेवि दीक्षाबन्धनलक्षणम् ।
सज्जिकागुणलिङ्गानां संयोगक्रममादितः ॥१॥

सज्जिकागुणलिङ्गानां संयोगक्रमः

पुनः सम्पूज्य तल्लिङ्गं यथाशक्त्युपचारकैः ।
सज्जिकां च गुणं वस्त्रमुद्वास्य प्रणवेन तत् ॥२॥

स्मृत्वा मां मूलमन्त्रेण गुरुरावाह्य सज्जिकाम् ।
अभिमन्त्र्यानुवाकैस्तैः स्वीकुर्याच्च गुणं ततः ॥३॥

द्विषड्वारं तु मूलेनाभिमन्त्र्याथ नियोजयेत् ।
सह तारेण मूलेन योजयेत् सज्जिकां गुणम् ॥४॥

Chapter - 5

INITIATION FOR WEARING THE LIṄGA

O the supreme Goddess ! now listen to the characteristics of the initiation and the ritual of assembling the casket, śiva-thread and Iṣṭaliṅga respectively (1).

Assembling of Casket, Śiva-thread and Iṣṭaliṅga

The cloth covering the Iṣṭaliṅga is to be removed first chanting the hymn Praṇava. Then Iṣṭaliṅga should be worshipped with various ingredients as per capacity (2). After meditating on me with original hymn, Guru should accept the śiva-thread invoking the casket and consecrating it reciting five Anuvāk hymn of Pañca-brahma (3). Śiva-thread is to be purified by reciting the Pañcākṣara hymn twelve times and then to be adjoined with the casket chanting the Pañcākṣara hymn along with Praṇava (4). Cloth is to be spread out in the casket reciting

तेनैवान्तस्तरेद् वस्त्रं लिङ्गं तेनैव पूजयेत्[1] ।
तेनैवोपरि सौवर्णं पूजयेत् पुष्पमुत्तमम् ।।५।।

सुवर्णरहितं लिङ्गं धारयेन्न कदाचन ।
ससुवर्णमभीष्टार्थं कार्यं लिङ्गं न संशयः ।।६।।

कपाटं बन्धयेद् देवि मूलेनार्गलयोजनम् ।
मूलेन वस्त्रंमाबद्ध्य सम्प्रदायगुरूक्तितः ।।७।।

विशिष्टं पूजयेद् देवि ध्यायेत्तां सज्जिकां ततः ।
मम रूपं परं ध्यात्वा [2]स्तुवीतानेन पार्वति ।।८।।

लिङ्गस्तुतिः

नमः शिवाय रुद्राय शङ्कराय कपर्दिने ।
मृडाय नीलकण्ठाय नमो धूर्जटये[3] नमः ।।९।।

ॐ नमः परमेशाय नमः ॐकारणरूपिणे ।
घण्टाप्रियाय शर्वाय सर्वाय शशिमौलये ।।१०।।

नमः फणीन्द्रभूषाय तरक्षुगजचर्मिणे ।
नमो ललाटनेत्राय नमस्ते त्वष्टमूर्तये ।।११।।

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original hymn prefixed with Praṇava and Iṣṭaliṅga is to be worshipped, the golden flower is to be offered chanting the same hymn (5). Liṅga without gold is never to be worn. Śivaliṅga adorned with the gold fulfils all desires, there is no doubt in it (6). O Goddess ! the door of the casket should be closed and the hook of the door also should be fixed reciting the hymn Pañcākṣara in the same way the casket is to be tied up with cloth as per the advice of the sect and Guru reciting the hymn Pañcākṣara (7). O Goddess ! then one should offer special worship and contemplate on the casket. O Pārvatī ! thereafter my supreme nature is to be duly meditated upon and praised (8).

Hymn of Praise to Liṅga

I bow unto Śiva, Rudra, Śaṅkar, Kapardin, Mṛda, Nīlakaṅṭha and Dhūrjaṭi (9). I bow unto Praṇava, the supreme God which is of the nature of 'Aum'. I bow unto Ghaṇṭāpriya, Śarva, Sarva and Śaśimauli (10). I bow unto the Lord who wears the ornament of the king of serpents, skin of the tiger and elephant. I bow unto one who possesses

नमस्ते पञ्चवक्त्राय नमो मृत्युञ्जयाय ते[४] ।
नमोऽन्धकद्विषे तुभ्यं नमस्ते मेरुधन्विने[५] ।।१२।।

नमस्ते पार्वतीशाय गणनायकसूनवे ।
नमः कुमारपुत्राय नमो गङ्गाधराय ते ।।१३।।

नमस्त्रिपुरसंहर्त्रे नमो विष्णुधवाय ते ।
नमः शशाङ्कवर्णाय नमस्ते शम्भवे नमः ।।१४।।

नम उग्राय वीराय नमः पशुपते हर ।
पाहि मां गिरिजानाथ क्षमस्व मम विप्रियम् ।।१५।।

तिष्ठ देहे मम सदा मम देहे तवात्मताम् ।
देहि सायुज्यमीशान सौभाग्यं शिव शङ्कर ।।१६।।

इति स्तुत्वाथ तल्लिङ्गं सह सज्जिगुणांशुकम् ।
निक्षिप्य पूर्ववत् पीठे स्तुत्वा नत्वाऽभिषेचयेत् ।।१७।।

लिङ्गाभिषेकः

ऋत्विक्चतुष्टययुतो गुरुस्तत्कलशाम्भसा ।
पीठस्थं यजमानं तमभिषिञ्चेदिमैः क्रमात् ।।१८।।

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eye on the forehead and eight fold images (11). I bow unto the five faced conqueror of death, destroyer of Andhakāsur and the bearer of the mountain Meru as bow (12). I bow unto the Lord of Pārvatī, father of Gaṇapati, father of Kumāra (Kārtikeya) and the bearer of Ganges (13). I bow unto the destroyer of Tripura, Lord of Viṣṇu and Śambhu who possesses the radiance of moon (14). I bow unto dreadful, valient Paśupati and Hara. O the Lord of the Girijā ! kindly save me and pardon my faults (15). Kindly have your residence in my body for ever and may my body always be your own. O Īśāna, Śiva, Śaṅkar ! kindly bestow all fortunes and the status of 'Sāyujya' (closest unison with God) to me (16). Thus the Iṣṭaliṅga should be praised and installed on the seat as earlier alongwith the casket, thread and cloth ; then it should again be glorified, bowed down and anointed (17).

Ablution of Liṅga

There after Guru along with four Ṛtvijas should sprinkle the water of the pot gradually on the disciple sitted on the seat (18). Chanting the

पञ्चानुवाकैस्तारेण मूलमन्त्रेण रुद्रतः ।
शुद्धवस्त्रधरं भक्तं सर्वालङ्कारसंयुतम् ।।१९।।
सहतारेण मूलेन स्वाभिमन्त्र्याष्टधा गुरुः ।
विभूतिधारणं भक्तशरीरे स्वयमाचरेत् ।।२०।।

विभूतिधारणम्

आदौ शिरसि मूलेन प्रणवेन[६] ललाटके ।
नमः कण्ठेऽक्षियुगले स्वाहा कर्णद्वयांसयोः ।।२१।।
वषट् वौषट् भुजद्वन्द्वे हुं फट् तन्मध्यमाग्रयोः ।
प्रणवेन हृदीशानि हृदा कण्ठे पराभिधे ।।२२।।
तारेण वक्षसि शिवे मूलेनोदरनाभिके ।
ऊरुजान्वङ्घ्रिजङ्घासु प्रणवेनैव लेपयेत् ।।२३।।

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hymn of Pañcabrahmānuvāk[1], Praṇava, Pañcākṣara and Rudrādhyāya, the disciple who has worn the pure cloth and bedecked with all ornaments, is to be consecrated (19). Guru himself should besmear the sacred ash on the body of the disciple consecrating it by chanting the hymn Pañcākṣara added with Praṇava for eight times (20).

Wearing of the Sacred Ash

Sacred ash should be besmeared first on the head chanting the hymn Pañcākṣara, on the forehead chanting Praṇava, on the throat and eyes reciting 'namah' and on both the ears and shoulders uttering 'svāhā' (21). O Goddess ! sacred ash again is to be besmeared on the two arms reciting 'vauṣaṭ', on the middle and front part of the arms reciting 'huṁ' and 'phaṭ', on the heart chanting Praṇava and on the chief place, the throat, reciting the 'Hṛdaya' hymn i.e. 'svāhā' (22). O Śive ! sacred ash should be besmeared on the bosom chanting the hymn Praṇava, on the abdomen chanting the hymn Pañcākṣara and on the navel, thigh, legs, feet and shank reciting the hymn Praṇava (23).

रुद्राक्षधारणम्

यथाशक्त्याथ रुद्राक्षान् धारयेत्तं स्वयं गुरुः ।
सम्प्रदायानुसारेण दीक्षा रुद्राक्षभस्मनोः ।।२४।।

गुरुपूजनम्

अथ भक्तो गुरुं देवि पूजयेद् भक्तिशक्तितः ।
मणिकाञ्चनवस्त्राद्यैरर्चयेत् सर्वमीश्वरि ।।२५।।
गुरोर्दक्षिणपादस्य निबध्याङ्गुष्ठमूलके ।
सूत्राग्रमन्यत् तस्याग्रं गृहीत्वा हस्तयुग्मतः ।।२६।।

मन्त्रोपदेशः

अथोपदेशं कुर्वीत गुरुः शिष्याय मे मनुम् ।
सम्प्रदायानुरूपेण यथोक्तेन विधानतः ।।२७।।
इत्थं निर्वर्त्य देवेशि दीक्षां पूर्वाङ्गसंयुताम् ।

Wearing of Rudrākṣa

Then Guru himself should make the disciple wear the Rudrākṣa as per his capability. The initiation ceremony of Rudrākṣa and sacred ash are duly to be observed according to the customary tradition of the sect (24).

Worshipping Guru

O Goddess ! now the devotee should worship Guru with the gems, gold, cloths etc. as per the best of his capacity (25). Disciple should tie up the thread with the base of the toe of the right leg and should sit down holding the thread with two hands (26).

Preaching of Hymn

Now Guru should preach my hymn (Śiva hymn) in accordance with the rules and regulations of the sect (27). O Goddess ! thus Guru should carefully tie up the Iṣṭaliṅga on the body of the disciple after accomplishing the preliminary aspect of the ritual of initiation (28).

सम्बध्नीत गुरुर्लिङ्गं [7]देहे शिष्यस्य यत्नतः ।।२८।।

कामनाभेदेन लिङ्गधारणस्थाननिर्देशः

मोक्षार्थिनः शिखादेशे बाहुमध्ये तु धर्मिणः ।
कामार्थिनः कटीदेशे कण्ठे सर्वार्थिनः प्रिये ।।२९।।

अष्टोत्तरशतं जप्त्वा मम मूलमहामनुम् ।
आबध्नीत गुरुर्लिङ्गं [8]देहे शिष्यस्य यत्नतः ।।३०।।

गायन्तीभिः पुरन्ध्रीभिः सर्ववाद्यविघूर्णितम् ।
सन्मङ्गलसमायुक्तं यथा विभवविस्तरम् ।।३१।।

अथ शिष्यो गुरुं भक्त्या प्रणमेद् भक्तितः पुरः[9] ।
आशीर्वदेद् गुरुः शिष्यमस्तके हस्तसंयुतः ।।३२।।

सुपुत्रो धनसम्पत्तिर्बली शौर्याधिको भव ।
अथार्चयेत् सभां देवि स्वशक्त्या शिवयोगिनाम् ।।३३।।

दक्षिणांशुकताम्बूलप्रणामाद्यैश्च भक्तितः ।
निर्मलैरन्नपानाद्यैर्भोजयेल्लिङ्गधारिणः ।।३४।।

Wearing of Liṅgas in Accordance with Aspirations

Guru should tie up the Iṣṭaliṅga on the crown of the crest (tuft) of disciple seeking liberation, on the arms desiring the religious life, on the waist hankering for sex. O Dear ! all the desires are fulfilled if one ties up the Iṣṭaliṅga on the throat (29). Guru should tie up the Iṣṭaliṅga carefully on the body of the disciple reciting my great original hymn hundred and eight times (30). All the housewives should sing the auspicious songs. Various instruments are to be played on and other sacred festive rituals should be performed with grandeur as per capacity (31). Then disciple should bow down to Guru with devotion. Guru should bless the disciple keeping his hand on his head thus 'be endowed with son, wealth, property, strength and immense courage'. O Goddess ! thus obtaining the blessings from Guru, the disciple should worship the congregation of the Śivayogīs with devotion according to his capacity (32-33). They (Śivayogīs) should be worshipped bowing with devotion and offering money, cloth, betel etc.. Those who are the wearers of Liṅga should be offered the pure water, drinks and food etc. (34).

लब्धदीक्षः शिष्यः सदा लिङ्गपूजां कुर्यात्

यथाशक्ति यथाभक्तिः सिद्धः शिवमयो जनः ।
तदाप्रभृति भक्तोऽसौ लिङ्गपूजापरायणः ।।३५।।
समबुद्धिर्भवेदात्मगुरुलिङ्गशिवेषु[10] च ।
त्रिकालमर्चयेल्लिङ्गं [11]न्यायार्जितधनादिभिः ।।३६।।
द्विकालमेककालं वा सर्वदा लिङ्गमर्चयेत् ।
न स्वस्थः सन्त्यजेत् पूजां नानापद्यनिमित्ततः ।।३७।।
यदि त्यजति मूढात्मा रौरवं नरकं व्रजेत् ।
स्नानं तु भस्मना नित्यं सर्वाचारस्य पूर्तये ।।३८।।
न स्पृष्टिबुद्ध्या स्नायीत यदि कुर्यात् स पातकी ।
लिङ्गं मम धृतं येन विनष्टाखिलकर्मणा ।।३९।।

Initiated Disciple Ever Worships Liṅga

Thus the devotee obtaining the initiation according to his capability and devotion feels blessed and becomes immersed in ecstacy of Śiva. Then he should worship Iṣṭaliṅga regularly (35). He should always contemplate on his Soul, Guru, Liṅga and Śiva assuming them as the same entity and worship the Iṣṭaliṅga three times with the money earned by legitimate means (36). He should worship Iṣṭaliṅga atleast twice on dawn and dusk or once in a day regularly. One should never abandon the worship if in health. So also worship can never be forsaken if there is no calamity (37). If it (worship) is abandoned by any wretched person then he falls in aweful Raurava hell. One should daily take bath with the sacred ash to accomplish all kinds of rituals (38). If one takes bath in order to be purified from the defilement caused by being touched, would be considered as sinner because he has worn my Liṅga which only is the extinguisher of all deeds of the world (39).

जातिवर्णाश्रमादिनिषेधः

ये सन्ति जातिभेदास्तानेकवच्छिवयोगिनः ।
पश्येदखिलजातिस्थानेकमातृसहोदरान् ॥४०॥

न स्त्रीभेदो न पुंभेदो जाति[१] [२]वर्णाश्रमादिकम् ।
सर्वातीतमिदं विद्धि वीरशैवमतं मम ॥४१॥

यदनायासतो देवि भोगमोक्षौ करस्थितौ ।
धारणान्मम लिङ्गस्य पूजनाच्च निरन्तरम् ॥४२॥

लिङ्गपूजनमाहात्म्यम्

नान्यत् कर्म न वै कार्यं व्रतमेतन्महच्छिवे ।
एकस्य द्रोणपुष्पस्य फलं मय्यर्पितस्य तत् ॥४३॥

वक्ष्यामि शृणु देवेशि तद्द्वारे किङ्करोऽस्म्यहम् ।
यद्द्रोणकुसुमैः पूजा मम सन्निधिकारणम् ॥४४॥

ऋणात्तस्य न मोक्ष्यामि कल्पकोटिशतैरपि ।
यदेकमपि देवेशि विल्वपत्रं समर्पयेत् ॥४५॥

Discrimination of Caste and Creed Forbidden

For all Śivayogīs various differences of castes are non-existent rather means one and the same. So, he should think all the human beings of the world as his own brothers born of the same mother (40). According to Vīraśaivism, the difference between men and women, caste, creed and the classifications of men (Varṇāśrama) do not exist. Please know that this discipline of mine, namely, Vīraśaivism transcends all differences (41). O Goddess ! mere wearing of my Iṣṭaliṅga and worshipping it regularly fetch both enjoyment and liberation easily (42).

Glory of Worshipping Liṅga

O Śive ! such worshipper need not perform any other rite or duty. The greatest of all auspicious vows for him is to offer to me one Droṇa flower regularly. I shall be standing at his door as an attendant. Worshipping with Droṇa flower causes the attainment of my proximity (43-44). O Goddess ! If one offers me even a single Bilva leaf, I am not relieved for the crores of years from this indebtedness incurred upon me

मम लिङ्गे विशेषेण सदा तिष्ठाम्यसंशयम् ।
तिलाक्षतैः शमीपत्रैरपामार्गैः पयोरुहैः ।।४६।।

दूर्वाभिश्चार्चयेन्नित्यमन्यैरपि सुगन्धिभिः ।
न द्वेषं चिन्तयेल्लिङ्गधारिणे शिवयोगिने ।।४७।।

न बालयुववृद्धादितारतम्यधिया भजेत् ।
प्रत्युत्तिष्ठेत् तदान्योन्यं दृष्टमात्रेण लिङ्गिनः ।।४८।।

लिङ्गधारिणामन्योन्यं भेदाभावः

अभिवन्देत् तदान्योन्यं न भेदो लिङ्गधारिणाम् ।
न ब्रह्मचर्यनियमो न वानप्रस्थलक्षणम् ।।४९।।

न संन्यासो न वैराग्यं यदि लिङ्गार्चने रतिः ।
न मुण्डनं नापि शिखा न शुक्लो नारुणः पटः ।।५०।।

नानेकशाट्येकशाटिः[१३] स्वेच्छाभोगा हि लिङ्गिनः ।

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(45). I specially reside undoubtedly in my Liṅga for ever. So, one should worship me on the Iṣṭaliṅga regularly with the sesamum, rice, Śamī leaf, Apāmārga, milk, Lotus, Dūrvā and other fragrant flowers and leaves. Thus no one should express the feeling of jealousy towards the Liṅgī-śivayogī since I remain in them (46-47). There should never be any discrimination among the Śivayogīs with regard to their age i.e. child, young and old etc. Wearers of Iṣṭaliṅga should express honour on seeing each other by standing and showing regard (48).

Non-discrimination Among the Wearers of Liṅga

They should greet each other. There is no difference at all between the wearers of Liṅga. Neither the rules of Brahmacaryā nor the regulations of Vānaprastha create any obstruction (49). If the devotee possesses intense attachment in worshipping the Liṅga, then there is no need of celibacy or detachment ; nor is it necessary to observe the ritual of shaving, to keep the crown of the crest and wear white or red clothes. Wearing one or more clothes is not obligatory for him, as he is considered to be the master of his own will (50).

नित्य-नैमित्तिक-काम्यपूजनम्

सामान्येनार्चयेल्लिङ्गं नित्यं नित्यक्रमेण तत्[१४] ।।५१।।

नैमित्तिकेन कुर्वीत काम्यं कामानुसारतः ।
सार्वत्रिके नित्यपूजां षोडशैरुपचारकैः ।।५२।।

यावल्लब्धं यथाशक्ति नायासस्तत्र विद्यते ।
या वै नैमित्तिकी पूजा स्वजन्मर्क्षेषु पूर्ववत् ।।५३।।

अभिषेकादिकं यावच्छक्ति[१५] कुर्याद् विशेषतः ।
पृथक्[१६] पृथग् दधिमधु[१७]सिताक्षीरघृतादिभिः ।।५४।।

अभिषिञ्चेत् प्रयत्नेन मम लिङ्गं महेश्वरि ।
अभिषिञ्चेद् यथाशक्ति नारिकेलफलोदकैः ।।५५।।

[१८]अन्नेन नवनीतेन मृदुशर्करयापि च ।
पञ्चामृतैर्यथाशक्ति विशेषेणाभिषेचयेत् ।।५६।।

शीतलैः शुद्धतोयैश्च सुसंशुद्धैः सुगन्धिभिः ।
धूपदीपसुपुष्पाणि मृदु नैवेद्यमर्पयेत् ।।५७।।

Regular-Occasional-Purposive Worship

Normaly the śiva-devotee should observe the worship of Istalinga as a regular duty. Ofcourse, there is the prescribed injunction for the special occasion. Worship in accordance with the intention of the devotee is involved there in. One should collect various items even while performing the regular daily worship (51-52). Worship is to be performed with the things available easily and as per capability. The occasion and the worship should also be performed in the aforesaid manner on the birthday when the stars are in the same position (53). On such an occasion, special anointments should duly be accomplished with the curd, honey, sugar, milk with thick consistency and ghee etc. as per capability. O the supreme Goddess ! my Liṅga, on such special occasion, is to be anointed with the water of the fruits, such as, coconut etc., food grains, butter, little sugar and Pañcāmṛtam (a mixture of five ingredients), five nector to the best of capacity (54-56). After anointing with the cold and pure water and offering incense, lamp and flower, some food also should duly be offered (57).

लिङ्गधारिणामर्चनम्

अन्नाद्यैरर्चयेद्भक्त्या स्वशक्त्या लिङ्गधारिणः ।
लिङ्गवस्त्रगुणादीनि दद्याद् यद्यदभीप्सितम् ।।५८।।

स्वर्णताम्बूलपुष्पाद्यैर्यथाशक्त्या[१९] समर्चयेत् ।
स्थाप्य पृच्छेत्ततः सर्वं यदि स्यात् सन्निधौ गुरोः ।।५९।।

सम्पादितं स्वशक्त्या यत् तदुक्तं यत्तदाचरेत् ।
गुरोस्तु जन्मनक्षत्रे सिद्धिगतदिनेऽपि च ।।६०।।

यथाशक्ति यथाभक्ति पूजयेल्लिङ्गधारिणः ।
न समीक्ष्य क्वचिद्वापि लिङ्गिनं शिवयोगिनम् ।।६१।।

आचारी[२०] वा ह्यनाचारी[२१] लिङ्गी स्यात् स विशिष्यते ।
धृतलिङ्गमहाभस्मरुद्राक्षाः शिवयोगिनः ।।६२।।

शिवास्ते शिवभक्तत्वादागता इति चिन्तयेत् ।
यद्यस्ति दूरे वा[२२] देवि शिवयोगी शिवार्चकः ।।६३।।

Worshipping of the Wearer of Liṅga

Now, the devotees, the wearers of the Liṅgas, should be offered food, Liṅga, clothes, śiva-thread and other things of their likings and be worshipped to the best of one's own ability (58). After fulfilling the worship with the gold, betel, flowers etc. as much as possible, the disciple should offer all the accessories of worship before Guru and utter 'I have surrendered every thing to you to the best of my capacity'; any other thing if desired by Guru should also be submitted to him (59-60). Thus the worship of the wearer of Iṣṭaliṅga should be performed with devotion and to the best of the capacity on the day of the birth and death of the Guru, when the positions of the stars are the same (60-61). If a genuine Śivayogī is not available, then worship should be performed only of the wearer of Iṣṭaliṅga, whether with or without righteous dispositions because mere wearing of Iṣṭaliṅga, besmearing of great sacred ash and wearing of Rudrākṣa is considered to be the signs of Śivayogī. The worshipper of Śiva should be considered as possessing the nature of Śiva (61-63). O Goddess ! if the Śivayogī resides in a

सम्प्रार्थ्य कारयेद् धर्मान् यदहं स उमे शृणु ।
अलाभे गृहिणो वापि [23]ह्यर्चेल्लिङ्गिन एव हि ।।६४।।

दीक्षितनियमा:

शक्तिमात्रं[24] विशेषेण ह्यशक्तो लिङ्गमर्चयेत् ।
न कर्षेद्धरणीं वीरशैवदीक्षासु दीक्षितः ।।६५।।
न खातेन[25] खनेत् क्वापि न [26]च्छिन्द्यान्नैव बन्धयेत् ।
न वहेच्छिरसा भारं न काष्ठं नेतरं लघु ।।६६।।
यदीच्छा कुसुमं धार्यं जटोष्णीषादिभूषणम् ।
दीक्षितो वीरशैवायां दीक्षायां धृतलिङ्गकः ।।६७।।
न नीचमाचरेत् कर्म[27] नायासं नापि कुत्सितम् ।

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distant place, then he should be prayed to come over there and all the religious rituals should be performed considering such Śivayogī as possessing my nature. In case of non-availability of the householder-Śivayogī, the wearer of Liṅga may also be eligible for the performance of all religious rituals (64).

Rules for the Initiated

Devotee may perform special worship of Liṅga to the best of his ability. In case of inability, he should only observe the regular worship of Iṣṭaliṅga. The initiated person in Vīraśaivism should never cultivate the land. He should not dig the field with spade nor should he pierce or tie up any object. He should not carry the load on the head nor should he carry any light load on his head. If he wants to put anything on the head he should carry the flower; clotted hair and head gear may also be put on as decorations (65-67). One who is initiated in Vīraśaiva religion and wears the Iṣṭaliṅga awarded by Guru should never indulge in mean conduct or wretched behaviour (67-68).

काम्यार्चनम्

अथ काम्यानि कर्माणि वक्ष्यन्ते लिङ्गधारिणः ॥६८॥

यदि स्याद् योगिनीयुक्तस्तदेत्थं व्रतमाचरेत् ।
सोमवारे [28]प्रयत्नेन द्रोणपुष्पाणि चाहरेत् ॥६९॥

अभिमन्त्र्याथ मनुना तानि पञ्चाक्षरेण वै ।
एकवारं समुच्चार्य मन्त्रं मम समं पुनः ॥७०॥

एकं समर्पयेदेवं सहस्रं प्रतिवासरम् ।
नियमेनैकवर्षान्तमुपोष्या ऋक्षदर्शनात् ॥७१॥

निधिलाभः पुत्रलाभः शिव एव न संशयः ।
तथैव विल्वपत्रैस्तु भोगमोक्षार्थ[29]सिद्धये ॥७२॥

दूर्वाभी राजसम्मानं कमलैरिष्टकामिनः ।
तुलसी शत्रुनाशाय धत्तूरै रोगनाशनम् ॥७३॥

शमी शत्रुविनाशाय कीर्तिदा हि तिलाक्षताः ।
शिवरात्र्यां महादेवि स्नायादस्तमये ह्रदे ॥७४॥

Purposive Worship

Now I shall describe the prescribed rules for special desired rituals for the wearer of Liṅga. If he is living with yoginī (female counter part), he should observe some auspicious vows. Droṇa flowers are to be collected on Monday, consecrated with Pañcākṣara and then offered to me one by one gradually chanting the Pañcākṣara hymn. Thus one thousand Droṇa flowers are duly to be offered daily as per prescribed rule for one year (68-71). He should keep fast for the whole day and take food in the evening after having seen the stars. Such observance will result in obtaining the wealth and son; and he will undoubtedly be of the nature of Śiva (71-72). Performance of worship with Bilva-leaves imparts both the enjoyment and liberation, worship with Dūrvā grants the honour of king and worship with the Lotus fulfils all desires, worship with the Tulsi leaves destroys the enemy and worship with the Dhatūrā flower eradicates all diseases, worship with the Śami leaves extinguishes the enemies and the sesamum and rice imparts the fame

संस्थाप्य पुरतः[३०] पीठे पूजयेल्लिङ्गमात्मनः ।
कन्यार्थी पूजयेदर्कैर्वश्यार्थी तु शमीदलैः ॥७५॥
मोक्षार्थी विल्वजैः पत्रैः सर्वार्थी द्रोणसम्भवैः ।
दूर्वाभी राजवश्याय वीर्यायोत्पलजैरपि ॥७६॥
वश्यकामी पयोजातैः सर्वार्थ्यब्जेन सुन्दरि ।
पुत्रकामी पाटलजैरर्कैरुच्चाटयेद् रिपून् ॥७७॥
[३१]करवीरैर्भवेद् ज्ञानं विद्या पुन्नागसम्भवैः ।
कुरण्टकैर्धनप्राप्तिर्धत्तूरैर्मारयेदरीन् ॥७८॥
चूतैर्विषविनाशाय मधूकैः पशुवृद्धये ।
चम्पकैर्मित्रलाभाय नीपजैर्निधिसिद्धये ॥७९॥

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and reputation (72-74). O the supreme Goddess ! one should take bath in a lake in the dusk which is full to the brim on the day of Śivarātri and worship the Iṣṭaliṅga installing it on the palm of the left hand (74-75). One who longs for daughter should worship with the flowers and leaves of Arka, who hankers for alluring power should worship with the Śami leaves, who aspires for liberation, with the Bilva-leaves and one who intends to fulfil all desires should worship with the Droṇa flowers. For encharming the king and gaining potency one should worship the Iṣṭaliṅga with the Dūrvā and blue Lotus respectively (75-76). O dear ! one who hankers for hypnotic power should worship with white Lotus, desirous for everything with the Lotus ; yearns for son with the Pāṭal flowers and one who wants to destroy the enemy should worship the Iṣṭaliṅga with the flowers and leaves of Arka (77). Wisdom is attained if Iṣṭaliṅga is worshipped with the Karavīr flower, knowledge with the Punnāga flower and wealth is obtained if the Iṣṭaliṅga is worshipped with Kuranṭak flower. Enemies are annihilated provided the worship is performed with the Dhaturā flower (78). Worshipping with the flower of mango eliminates the effect of poison ; the wealth of cattle is increased with the Madhuk, friendship is acquired by worshipping Iṣṭaliṅga with the Champaka flower and the Nīpaj flower is the bestower of wealth (79). Worshipping with the flower of Jātiphal grants the enjoyment and the creeper of Mallī enriches with the wealth. For the

जातीभिर्भोगसिद्ध्यर्थं मल्ली सम्पत्समृद्धये ।
सर्वाभीष्टार्थसिद्ध्यर्थं द्रोणपुष्पैः समर्चयेत् ॥८०॥
तिलाक्षतैर्विल्वदलैर्नित्यपूजां समाचरेत् ।

अतिथिसत्कारः

यथाशक्त्यर्चयेदन्नैरतिथीन् शिवयोगिनः ॥८१॥
तोषयेत् सर्वयत्नेन यद्यत्काले समागतम् ।
प्रत्युत्थानाभिगमनं वन्दनं प्रियभाषणम् ॥८२॥
आसनं चान्नपानादि यथाशक्त्यर्चयेच्छिवे ।
सर्वाभावेऽप्यशक्तो वा विनयादिभिरर्चयेत् ॥८३॥
कल्याणीं वा वदेद् वाणीं प्रमादः स्यादथान्यथा ।
यदि चेदवमानेन निराशो निर्गतोऽतिथिः ॥८४॥
इष्टं पूर्तं हुतं दत्तं सर्वमादाय गच्छति ।
अहमेव महेशानि धृत्वा जङ्गमविग्रहम् ॥८५॥

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fulfilment of all desires, worship of Iṣṭaliṅga should be performed with Droṇa flower. One should observe the regular worship with sesamum, rice and Bilva-leaves (80-81).

Welcoming the Guest

Guests and Śivayogīs are to be worshipped with the grains as per the best of the capacity (81). They should carefully be satisfied with the seasonal things available at the time. O Śive ! they should be honoured by standing while seeing them coming and should be sent off respectfully while retiring. They are to be saluted with devotion and addressed with sweet words and should be worshipped by offering seat, food and drinks as far as one's capability (82-83). If one is unable to adore them with the aforesaid ingredients, they should be welcomed and shown respect atleast with modesty (83-84). If the guest returns from the house with a feeling of humiliation or disappointment, then he takes away along with himself all the earned results of the auspicious rites of purposive, sacrificial and philanthrophic deeds of the house holder (84-85).

सद्भक्तानुग्रहार्थाय पर्यटामि महीतले ।
तस्माद्भक्त्या यथाशक्ति पूजयेच्छिवयोगिनः ।।८६।।

जङ्गमार्चनम्

[32]यो विजानाति गिरिजे स मामेव न संशयः ।
अर्चयेज्जङ्गमं धन्यः सन्ध्यायां गृहमागतम् ।।८७।।
लब्धमात्रेण च गृहे शिष्टेन स्वात्मजीवनात् ।
योऽर्चयेज्जङ्गमान् भक्त्या मामेवार्चितवान् [33]हि सः ।।८८।।

अनाथादीनां भरणम्

साक्षान्मद्रूपमीशानि शयनासनभोजनैः ।
अनाथं रोगिणं दीनं मूकं बधिरमेव च ।।८९।।
पङ्गुं मूढं[34] दुराचारं नावमन्येत लिङ्गिनम् ।

शिवयोगिभिः पालनीया नियमाः

न कार्यः कलहो देवि अन्योन्यं शिवयोगिभिः ।।९०।।

O the consort of Maheśa ! I wander on the earth assuming the form of Jaṅgama (ardent devotee) to shower the grace on the true devotees. So, the Śivayogīs should be worshipped with devotion to the utmost of one's capacity (85-86).

Worship of Jaṅgama

O the daughter of the mountain ! one who knows these Śivayogīs thoroughly, undoubtedly knows me. Blessed is he who worships the Jaṅgamas coming home in the evening (87). If one leads his life in a disciplined way on whatever is easily available and pays regards to the Jaṅgamas devotedly with the remaining portion of whatever he could save from the domestic life, in a way, worships me (88).

Maintaining the Needy

O Goddess ! such devotees should be entertained with bed, seat and food considering them as my own form. Notwithstanding the state of being helpless, ill, poor, dump, deaf, lame, dull and deprived, the wearer of Iṣṭaliṅga should never be humiliated (89-90).

न पैशुन्यं न मात्सर्यं न द्रोहं नापि पीडनम् ।
न स्पृशेदायुधं क्वापि प्राणैः कण्ठगतैरपि ।।९१।।

न छेदयेत् तरुं वापि लिङ्गमुद्राङ्कितं शिवे ।
नाधिरोहेन्न तन्मूले मलमूत्रादिकं त्यजेत्[35] ।।९२।।

न दहेदिन्धनं वापि शुष्कं वा लिङ्गभूरुहम् ।
पाषाणं वृषभं वृक्षं लिङ्गमुद्राङ्कितं यदि ।।९३।।

नापसव्यं व्रजेद् योगी शिवलिङ्गी विलोकयन् ।
[36]नाधिरोहेदनड्वाहं रथं वा तुरगं गजम् ।।९४।।

यथेच्छं विहरेल्लिङ्गी ह्युपानत्पादुकादिभिः ।
वृषभं लिङ्गमुद्राङ्कं दृष्ट्वा भूमौ खनेन्मृतम् ।।९५।।

न स्पर्शयेच्च नोपेक्षेच्छ्वादिभिर्मांसलोलुपैः ।
शैवदीक्षाश्रितो लिङ्गी नैवालिङ्गिनमर्चयेत् ।।९६।।

नैवापेक्षेत तत्पूजामर्चयेदेव लिङ्गिनम् ।
पूज्योऽपि पूजको वापि लिङ्गिनामेव लिङ्गिभिः ।।९७।।

Duties Obligatory for Śivayogī

O Goddess ! Śivayogīs should not quarrel among themselves. They should never indulge in complaining, accusing each other, also should not possess jealousy, inflict pain on others. They should never touch the arms even at the risk of losing their lives (90-91). O Śive ! the tree having the signs of Śivaliṅga[2] should not be cut. Climbing on such tree, evacuating the bowels or passing water beneath it are also prohibited (92). If the dry wood of the tree possesses the sign of Śivaliṅga, that should never be used as the fuel. Stone, bull and tree, if seen on road, possessing the sign of Śivaliṅga, one should pass further keeping them on the right. Such Śivayogī should not travel on chariot, horse, elephant or bull (93-94). Wearer of Śivaliṅga, if desires, may travel freely by putting on the sandal and shoe. The dead bull bearing the sign of Śivaliṅga, if seen, should duly be burried in the earth (95). It should be saved from the flesh hungry dogs. Śivayogī who is initiated in Śaiva religion should not worship an uninitiated person (96). He should not expect to be worshipped by non-liṅgī person. He should get

नान्यैर्भयं न चान्येषामाचारोऽयं हि लिङ्गिनाम् ।
असमानतयाऽनर्हान्मन्मताश्रयवर्जनात् ॥९८॥

पूज्यपूजककर्मादौ यदयोग्या ह्यलिङ्गिनः ।
तदद(र्च)ने वा पूजायां दर्शने भाषणेऽपि वा ॥९९॥

सम्बन्धे सङ्गमे वापि सल्लापे सहभोजने ।
शयने सहयाने वा सुखदुःखादिषु प्रिये ॥१००॥

लिङ्गिनां शिवभक्तानां योग्या एव हि लिङ्गिनः ।
ज्ञानविज्ञानसम्पन्नः सर्वसाधनवानपि ॥१०१॥

अशुद्ध एव देवेशि यद्यलिङ्गी भवेज्जनः ।
अशिष्टो [37]वा विशिष्टो वा भक्तोऽभक्तोऽपि वा यदि ॥१०२॥

अलिङ्गिभ्यो वरो लिङ्गी लोहानामिव काञ्चनम् ।
किमत्र बहुनोक्तेन शृणु तत्त्वमुमे मम ॥१०३॥

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himself worshipped only by the wearer of Liṅga. The relation of worshipper and worshipped is to be maintained only between the wearers of Liṅga (97). He should not be afraid nor should he scare others. This should be the code of conduct among the wearers of Liṅga. One who has abandoned my principle can never be equal to my followers (98). Non-liṅgī is not eligible to maintain the relation between the worshipper and the worshipped and also not fit for worshipping Śiva. So, O dear ! during adoration, worship, holy vision, preaching, communion, congregation (of holy people), conversation, group feeding, sleeping, travelling in the same vehicle, the state of happiness and misery, it is prescribed that the Liṅgī devotees should only be related with the wearers of Liṅga (99-101). O Goddess ! the non-wearer of Liṅga is not considered to be pure, even if endowed with the various knowledges and enriched with many sources and means (101-102). The wearer of Liṅga is considered to be superior to the non-wearer, even if he is cultured or uncultured, devotee or non-devotee, as the gold is superior to all metals. What is the use of saying much? Please listen to the essence of my doctrine (Vīraśaivism) from me (103).

वीरशैवमतस्य श्रेष्ठत्वम्

सर्वसिद्धान्तसारो हि मन्मताश्रयिणां[३८] नृणाम् ।
यथा देवेष्वहं श्रेष्ठो यथा त्वमनघे स्त्रियाम् ।।१०४।।

यथाऽपवर्गः प्राप्येषु तथा शैवमतं मम ।
तत्र सप्तविधानां तु वीरशैवमनुत्तमम्[३९] ।।१०५।।

तदाश्रयादृते देवि न पुम्भिर्लभ्यते सुखम् ।
तस्मात् सर्वप्रयत्नेन जनः शैवमतं श्रयेत्[४०] ।।१०६।।

[४१]वीरशैवमतं तत्र विशेषेण समाश्रयेत् ।
इति ते कथितं देवि वीरशैवमतोत्तमम् ।।
आचारं लक्षणयुतं किं भूयः श्रोतुमिच्छसि ।।१०७।।

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते वीरशैवदीक्षा-
प्रकरणे लिङ्गधारणस्वरूपनिरूपणं नाम
पञ्चमः पटलः समाप्तः[४२] ।।५।।

Supremacy of the Doctrine of Vīraśaivism

The essence of all doctrines is to take refuge in my discipline which is the most beneficial for all men, as I am the supreme of all the deities and you are the sinless among all women (104). As the liberation is the highest of all to be attained, so Śaiva doctrine is the best among all the principles. Śaiva doctrine is seven-fold and Vīraśaiva is the supreme among all (105). O Goddess ! one can not obtain happiness without taking refuge in Vīraśaivism. So, one should accept the principle of Śaivism with all efforts (106). One should specially take refuge in the Vīraśaiva order. So, O Goddess ! thus I have described to you the nature and religious rites to be observed in the supreme religion of Vīraśaivism. Now, what more you desire to listen (107)?.

Here ends the fifth chapter of Pārameśvaratantra,
the propounder of Śaiva non-dualism
enunciating the wearing of Linga in
the ritual of initiation || 5 ||

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Notes and References (in Sanskrit Text)

१. निक्षिपेत्–ख.।
२. स्तुवेत् तारेण–कटि.।
३. टिने–क.।
४. च–ग. घ.।
५. धन्वने–क. ख.।
६. त्र्यम्बकेन–ख.।
७–८. शिष्याय मम शैलजे–क. ख.।
९. पुरा–ख. ग. घ.।
१०. चरेषु–ख.।
११. यत्ना–क.।
१२. वर्णक्रमा–क.।
१३. शाटीः–क. ख. ग.।
१४. ततः–क.।
१५. क्त्या–ख. ग. घ.।
१६. 'पृथक्' नास्ति–ग. घ. ङ.।
१७. 'पृथक्'–क. ख.।
१८. अनेन–क.।
१९. भक्त्या–ग. घ. ङ.।
२०–२१. रो–घ. ङ.।
२२. देवेशि–ख. ङ.।
२३. यजे–ख.।
२४. त्र–ग. घ. ङ.।
२५. खातयेत्–ख.।
२६. छेदे–क. ङ.।
२७. कर्मानायासं–कटि ग. घ. ङ.।
२८. विशेषेण–ख. ग. घ. ङ.।
२९. स्वर्गार्थ–ख. ग. घ.।
३०. करपीठे तु–ख.।
३१. पङ्क्तिरेषां नास्ति–घ.।
३२. श्लोकयोः (८७–८८) विपर्ययः–ख. ग. घ. ङ.।

३३. नसौ–ख., स हि–ङ.।

३४. मुण्डं–क. ख.।

३५. इतः परम्– "ज्ञानतोऽज्ञानतो वापि लिङ्गमुद्राङ्कितां शिलाम्। नाविन्द्याद् वेदविद् देवि लिङ्गद्रोही भवेद्यतः।।" इत्ययमधिकः श्लोकः–ख.।

३६. अधि–क. ख. ग.।

३७. वापि–ग. घ.।

३८. यणं–ग.।

३९. मतं श्रयेत्–ग. घ.।

४०. मनुत्तमम्–ग. घ.।

४१. नास्त्ययं श्लोकः–ग. घ.।

४२. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. "सद्योजातं प्रपद्यामि, वामदेवाय नमः, अघोरेभ्योऽथ घोरेभ्यः, तत्पुरुषाय विद्महे, ईशानः सर्वविद्यानाम्" (*Taittirīya Āraṇyak* 10.43-47). Above mentioned five hymns are famous as 'Pañca-brahma' in Śaiva scriptures. These are included in 'anuvākas' and so called as Pañcānuvāk hymns. See *Mahānārāyaṇopaniṣad* 15.15-19.

2. See chapter IX of *Candrajñānāgama*. There are sixteen procedures of 'Śivācāra'. Symbol of Nandī and Śivaliṅga are to be scribed on the things used in worship. So, Śivaliṅga should be scribed on the Bilva-trees and the tree should be regarded as Śiva Himself and never be pierced into.

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षष्ठः पटलः

[1]षट्स्थलस्वरूपनिरूपणम्

[2]देव्युवाच

कपर्दिन् करुणासिन्धो मेरुधन्वन् महेश्वर ।
वद मे षट्स्थलज्ञानलक्षणं तत्फलं विभो ॥१॥

ईश्वर उवाच

शृणु देवि प्रवक्ष्यामि स्थलषट्कस्य लक्षणम् ।
यज्ज्ञात्वा जायते सद्यः शिव एव न संशयः ॥२॥

गोपनीयं प्रयत्नेन दरिद्राणां[3] यथा निधिः ।
यथा स्त्रियां तथा गोप्या स्वयोनिरिव सुव्रते ॥३॥

शिवभक्तिविहीनाय दुराचाररताय च ।
नास्तिकाय न दुष्टाय वक्तव्यः षट्स्थलक्रमः ॥४॥

Chapter - 6

THE NATURE OF SIX STHALAS

Goddess enquires —

O the supreme God, the omnipresent, the possessor of matted hair, ocean of mercy, bearer of the arch of Meru ! kindly narrate to me the characteristics and knowledge of Ṣaṭasthalas and its results (1).

God replies —

O Goddess ! please listen. I shall describe the nature of Ṣaṭasthalas by knowing which one immediately becomes Śiva, there is no doubt in it (2). O the strict observer of the religious virtues ! this knowledge should be preserved in such a way as a poor man protects his belongings or the woman guards her chastity (3). Person who is devoid of the devotion of Śiva, involved in misconduct, atheist and evil, should never be advised about the stages of Ṣaṭasthalas (4).

परमात्मा षड्विधोऽभवत्

अहमेकः परानन्दः परमात्मा सदाशिवः ।
सृष्ट्वा मायामयीं शक्तिं तथाऽहं षड्विधोऽभवम् ।।५।।

शैवदीक्षाकल्पवृक्षस्तत्फलं स्थलषट्ककम् ।
इति संज्ञां विधायाहमसृजं मुक्तिसाधनम् ।।६।।

अहमेव जगत्स्रष्टा पुनर्मय्येव लीयते ।
अहमेव स्थलं विद्धि षड्विधं [4]मम रूपकम् ।।७।।

षट्स्थलनामनिर्देशः

भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः[5] ।
शरणः शिवलिङ्गैक्यः स्थलषट्कं मम प्रियम्[6] ।।८।।

भक्तस्थललक्षणम्

गुरौ च जङ्गमे लिङ्गे तारतम्यविशेषतः ।
पूजयेत् त्रिविधं रूपं तद्भक्तस्थलमुच्यते ।।९।।

God Manifested as Six-sthalas

I am alone, the supreme bliss, the supreme self, the Sadāśiva ; again by operating the power of māyā I assume the six-fold manifestations (5). Vīraśaiva initiation is a Kalpavṛkṣa (the celestial tree that fulfils all desires), as a fruit of which I have produced the Ṣaṭasthalas which is the principal means of liberation (6). I am the creator of the world which again immerses in me. Please know me as the substratum (sthala), six are the manifestations of mine (7).

Ṣaṭasthalas

Bhakta, Māheśvara, Prasādī, Prāṇaliṅgī, Śaraṇa and Śivaliṅgaikya are the six sthalas that are esteemed by me (8).

Bhaktasthala

In Guru, Jaṅgama and Iṣṭaliṅga, it is my nature only that is revealed in phases. One who worships these three manifestations of mine, is famous as Bhaktasthala (9). Such Bhaktasthala represents the

तदेव पृथिवीतत्त्वं तनुरन्यतमा मम ।
तस्याधिदेवता चाहं सोऽहं देवि न संशयः ।।१०।।

जङ्गमं पूजयेद्यस्तु साक्षान्मद्रूपमीश्वरम् ।
स मां पूजितवानेव सोऽहं देवि न संशयः ।।११।।

तस्माद्यो भक्तिमान् शक्तो जङ्गमेषु महात्मसु ।
तद्धि भक्तस्थलं विद्धि मम चातिप्रियं शिवे ।।१२।।

माहेश्वरस्थललक्षणम्

यो गुरूक्तेन मार्गेण लिङ्गपूजारतः सदा ।
जङ्गमानर्चयेच्छक्त्या स हि माहेश्वरः स्मृतः ।।१३।।

त्रिकालमर्चयेल्लिङ्गं मम भक्तेषु भक्तिमान् ।
स्वमताचारनिरतः स वै माहेश्वरः प्रिये ।।१४।।

जलतत्त्वमिदं देवि तनुरन्यतमा मम ।
तस्याधिदेवता चाहं सोऽहं देवि न संशयः ।।१५।।

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element of Earth. This is my unique manifestation (the manifestation of Śiva as the Earth is the first among the eight phases of manifestations), as I am its presiding deity. O Goddess ! there is no doubt in it (10). O Goddess ! one who worships the Jaṅgama, the image of mine, really worships me, as Jaṅgama is my own form. So, one who worships Jaṅgama worships me there is no doubt in it (11). So, O Śive ! one who adores the divine soul like Jaṅgama to the best of his capacity, please know him as Bhaktasthala. He is very dear to me (12).

Māheśvarasthala

One who remains involved in worshipping Iṣṭaliṅga in accordance with the instruction laid down by Guru and adores the Jaṅgamas as per the best of his capacity, is known as Māheśvara (13). O dear ! one who worships Iṣṭaliṅga for three times, respectful to my devotees and observes virtuous deeds duly prescribed in the religion of Vīraśaivism, is called the Māheśvara (14). O Goddess ! this Māheśvarasthala is the representative of the water element, the unique image of mine. I myself is its presiding deity, there is no doubt in it (15). O Śive ! one who

⁷य उक्तलक्षणस्तु स्यादाचारे जङ्गमार्चने ।
स्थलं माहेश्वरं विद्धि मम चातिप्रियं शिवे ।।१६।।

प्रसादिस्थललक्षणम्

योऽनर्पितं महेशानि नार्चयित्वापि जङ्गमान् ।
नाश्नाति न त्यजेन्मह्यमर्पितं कृच्छ्रगोऽपि वा ।।१७।।

सोऽयं प्रसादी कथितः सोऽहमेव न संशयः ।
तत्प्रसादिस्थलं विद्धि मम चातिप्रियं शिवे ।।१८।।

अग्नितत्त्वमिदं देवि तनुरन्यतमा मम ।
तस्याधिदेवता चाहं सोऽहमेव न संशयः ।।१९।।

प्राणलिङ्गिस्थललक्षणम्

यथा प्राणे तथा लिङ्गे यथा लिङ्गे तथा शिवे ।
⁸प्राणलिङ्गशिवेष्वेकबुद्धिमान् प्राणलिङ्गिकः ।।२०।।

यः प्राणलिङ्गलिङ्गी स्यात् स रुद्रो नात्र संशयः ।
प्राणलिङ्गिस्थलमिदं मम चातिप्रियं शिवे ।।२१।।

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remains absorbed in observing all righteous duties as mentioned earlier and duly worships the Jaṅgamas as per prescribed rules, is known as Māheśvarasthala who is esteemed to me (16).

Prasādisthala

O the consort of the Maheśa ! one who never takes his food prior to offering me and without worshipping the Jaṅgamas and never discards the left over of the food offered to me, is known as Prasādī. He is undoubtedly the form of mine. O Śive ! know him as Prasādisthala who is very dear to me (17-18). O Goddess ! this Prasādisthala is unique in nature and represents the fire element (Agni) which is the form of mine. I myself is its presiding deity, undoubtedly I am that (19).

Prāṇaliṅgīsthala

One who has the realisation of the Prāṇa as Liṅga and Iṣṭaliṅga as Śiva i.e. one who has realised the truth that Prāṇa, Liṅga and Śiva are one and the same, is known as Prāṇaliṅgī (20). O Goddess ! one who meditates on the subtle nature of Prāṇaliṅga is called the Prāṇaliṅgī and

वायुतत्त्वमिदं देवि तनुरन्यतमा मम ।
तस्याधिदेवता चाहं सोऽहमेव न संशयः ।।२२।।

शरणस्थललक्षणम्

ईषणात्रयनिर्मुक्तो नित्यमेकान्तसेवनः ।
मम ध्यानरतो नित्यं शरणः परिकीर्तितः ।।२३।।

शरणत्वाधिकारी यः स देहान्ते शिवो भवेत् ।
शरणाख्यस्थलमिदं मम चातिप्रियं शिवे ।।२४।।

व्योमतत्त्वमिदं देवि तनुरन्यतमा मम ।
तस्याधिदेवता चाहं सोऽहमेव न संशयः ।।२५।।

शिवलिङ्गैक्यस्थललक्षणम्

न पूजा नैव च ध्यानं [१]न योगकरणादिकम् ।
अहन्ताभावनाधीरः शिवलिङ्गैक्यसंज्ञकः ।।२६।।

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is undoubtedly the Rudra himself. This is called Prāṇaliṅgīsthala and is very dear to me (21). This represents the air element which is the unique fourth form of mine. I am its presiding deity, undoubtedly I am that (22).

Śaraṇasthala

One who is free from three kinds of desires, viz., desires of son, wealth and fame, always lives in solitude and ever remains absorbed in meditating on me, is famous as Śaraṇa (23). One who is eligible to the state of Śaraṇa becomes Śiva after shedding the body. O Śive ! such state is called the Śaraṇasthala which is very esteemed by me (24). O Goddess ! this represents the Ākāśa element (space) and is the unique fifth form of mine. I remain as its presiding deity, undoubtedly I am that (25).

Śivaliṅgaikyasthala

O Śive ! the state in which worship, meditation, yoga, karaṇa[1] etc. do not remain a necessity, when the Śivaliṅgī becomes immersed in the contemplation-'everything is Me, there remains nothing apart from Me', is called the stage of 'Śivaliṅgaikya' (26). O Śive ! one who

य एष शिवलिङ्गैक्यसंज्ञकः परमेश्वरः ।
स्थलं तच्छिवलिङ्गैक्यं मम चातिप्रियं शिवे ।।२७।।

साक्षितत्त्वमिदं देवि प्रधानेयं तनुर्मम ।
मम रूपमिदं विद्धि[१०] सोऽहमेव न संशयः ।।२८।।

षट्स्थलज्ञानमहिमा

[११]य इदं षट्स्थलं नाम रहस्यं परमं पदम् ।
यज्ज्ञात्वा मुच्यते सद्यो जन्मसंसारबन्धनात् ।।२९।।

स्थलषट्कपरिज्ञानं देवानामपि दुर्लभम् ।
मामृते परमेशानि नान्यो जानाति कश्चन ।।३०।।

त्वत्स्नेहपाशसम्बद्धमनसा कथितं मया ।
स्थलषट्कपरिज्ञानमिदं तुभ्यं निवेदितम् ।।३१।।

महेश्वरस्य षडङ्गानि

तत्र वक्ष्ये विशेषं ते शृणुष्व सरहस्यकम् ।
षडङ्गानि महेशानि महेशस्य परात्मनः ।।३२।।

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attains the state of 'identity' with Paramaśiva is named as 'Aikyasthala', who is very dear to me (27). O Śive ! such Śivaikyasthala is of the nature of Sākṣī and the noumenal nature of mine. Please know him as a manifestation of Mine. Yogī who has attained the state of Śivaikya is identical with Me, there is no doubt in it (28).

Glory of the Knowledge of Ṣaṭasthala

Thus these six stages of sthalas are the mystic states of the supreme Reality, knowing which one becomes immediately free from the cycle of birth and death (29). O the supreme Goddess ! the realisation of the six sthalas is rare for the celestial deities also. No body other than me has any knowledge about it (30). As I am bound with your affection and so, I submit the knowledge of Ṣaṭasthala to you (31).

Six-fold Aspects of Maheśvara

O the consort of Maheśa ! now, I unfold a unique mystery to you that the supreme Soul Maheśvara has six aspects (32). Omniscience,

सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ।।३३।।

यद्भक्तस्थलमित्याहुस्तत्सर्वज्ञत्वमुच्यते ।
यन्महेश्वरकं नाम सा तृप्तिर्मम शाङ्करि ।।३४।।

यत्प्रसादाभिधं स्थानं तद्बोधो मे निरङ्कुशः ।
यत्प्राणलिङ्गकं नाम तत्स्वातन्त्र्यमुदाहृतम् ।।३५।।

यदस्ति शरणज्ञानमलुप्ता शक्तिरुच्यते ।
यदैक्यस्थानमूर्ध्वस्थं शक्त्यनन्तेशिता मम ।।३६।।

[12]एतदङ्गस्थलं देवि गुह्याद् गुह्यतमं परम् ।
एतानि मम चाङ्गानि चक्षुरादीन्यसंशयम् ।।३७।।

एतदङ्गस्थलज्ञानं यदि पुंसां महात्मनाम् ।
सद्गुरोरुपदेशेन वर्तते स परः शिवः ।।३८।।

न यस्याङ्गपरिज्ञानं नाङ्गाङ्गिभावबोधनम् ।
न तेन लभ्यते मुक्तिर्दूरस्था हि यतः शिवे ।।३९।।

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complacency, eternal consciousness, freedom, eternally manifested power and infinite immanent power are the six aspects of the Maheśvara as depicted by the learned ones[2] (33). O Śāṅkari ! the Bhaktasthala is known as the state of omnipotence of Śiva. The Māheśvarasthala is the aspect named as 'Tripti' of Maheśvara (34). The Prasādisthala is the state of uninterrupted consciousness of Śiva and the Prāṇaliṅgīsthala is the aspect of Śiva named as 'Svātantra' (35). Śaraṇasthala is the state of manifested power of Śiva. The supreme state, namely, Aikya is the form of mine, namely, Anantaśakti (36). O Goddess ! the aforesaid six sthalas are called the Aṅgasthalas which is the supreme and most secret among all the secrets. Undoubtedly, these are not other than my sense organs, viz., eyes etc. (i.e. they represent five sense organs and mind) (37). The pious souls who attain the knowledge of these Aṅgasthalas through the instruction of the divine Guru become the supreme Śiva (38). O Śive ! one who does not achieve the knowledge of Aṅgas and is not aware of the inseperable relation between Aṅga and Aṅgī can not attain the liberation, as he remains far from that (39).

उपाङ्गषट्निरूपणम्

अथ वक्ष्ये विशेषं ते शृणुष्वैकमनाः शिवे ।
उपाङ्गषट्कमपरं भक्त्यादि परमं पदम् ।।४०।।

भक्तिः कर्मक्षयो बुद्धिर्विचारो दर्पसंक्षयः ।
सम्यग्ज्ञानमिति प्रोक्तं स्थलषट्कं मम प्रियम् ।।४१।।

१. भक्तिलक्षणम्

कामुकस्य यथा जारकान्तायामभिवेशनम् ।
यथैव लब्धे च निधौ दरिद्रस्य मनस्तथा ।।४२।।

अस्पृष्टविषयस्नेहो यो मोहः शुद्धसात्त्विकः ।
मयीश्वरे महादेवि सद्भक्तिरभिधीयते ।।४३।।

भक्तिर्माता पिता देवि कामधेनुः सुरद्रुमः ।
करस्थममृतग्रासं विद्धि भक्तिं कुलेश्वरि ।।४४।।

Six-fold Upāṅgas

O Śive ! now I shall tell you something special, please listen to me attentively. There are six Upāṅgas like Bhakti etc., apart from the aforesaid six aṅgas which are considered to be the bestower of the supreme state (40). Bhakti, cessation of all deeds, intellect, thought, annihilation of pride and true knowledge are called the six Upāṅgasthalas which are very dear to me (41).

Bhakti

As the mind of the lascivious remains attached with the adulteress, the mind of the poor remains engrossed in the treasures that is obtained all of a sudden, so also, O the supreme Goddess ! the mind of whom becomes detached from the objects of the desire and is attached with me, the God, as the genuine sāttvik affection, is named as the pure devotion (42-43). O Goddess ! devotion is both the mother and father for such devotee. It is both the 'Kāmadhenu' and 'Kalpavṛkṣa' for him. O the goddess of all ! please know that devotion is the nector in your hand (44). All the efforts of the person who is devoid of devotion

यो भक्तिरहितो मर्त्यः समस्ता निष्फलाः क्रियाः ।
न तस्य परलोकोऽस्ति मृतः श्वानो भविष्यति ।।४५।।

भक्तिहीनस्य कर्माणि वृथा पूजाजपादिकम् ।
धृतमङ्गलसूत्रापि विधवा न सुवासिनी ।।४६।।

तथा भक्तिर्वृथा यस्य तद्वशाद् गतजन्मसु ।
प्राप्तानि बन्धकर्माणि तेषां स्यात् संक्षयो लघु ।।४७।।

२. कर्मक्षयलक्षणम्

दुर्वासनानुबन्धीनि कर्माणि प्रकृतानि च ।
कृता भक्तिमयी शक्तिः सा नाशयति तानपि[13] ।।४८।।

३. बुद्धिलक्षणम्

कर्मबन्धेषु नष्टेषु बुद्धिः स्वच्छा भवत्यथ ।
सन्त्यक्तविषया देवि स्थिरा मयि परात्मनि ।।४९।।

यस्यास्ति [14]निर्मला बुद्धिरधीशे मयि शङ्करे ।
स मामुपैति भ्रमरकीटन्यायेन सुन्दरि ।।५०।।

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become fruitless. He can not attain an adorable state after death rather takes birth in the species of dog in future (45). All worships, japas and other rites of a person who is devoid of devotion are futile, as a widow can never be considered auspicious by wearing even the sacred thread. He has to suffer the bondage owing to the deeds performed in the previous lives. Such deeds may easily be exonerated by the pure devotion (46-47).

Cessation of Actions

The deeds of the past originated from the evil intention and the deeds of the present, both are eradicated by the power of devotion (48).

Buddhi

O Goddess ! intellect becomes pure as a result of the cessation of the bondage of action (karma). It, then, becomes firmly steady in Me, the supreme Self instead of being inclined towards the objects (49). O the graceful ! one whose pure intellect becomes embedded to me, the

न यस्य निर्मला बुद्धिः स ध्यायेद् विषयान् सदा ।
ध्यायतो विषयान् पुंसः सङ्गस्तेषू[१५]पजायते ।।५१।।

सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ।
क्रोधाद् भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।।५२।।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशाद् विनश्यति ।
तच्छुद्धबुद्धिमानेति मामेव मयि शङ्करे[१६] ।।५३।।

४. विचारलक्षणम्

तया गुरूक्तवाक्यार्थचिन्तनं निश्चयो हृदि ।
हिताहितविवेकस्य[१७] विचारः स उदाहृतः ।।५४।।

विना गुरूक्तवाक्यार्थविचारं न प्रयोजनम् ।
विचारेणैव जानाति सकलं च शुभाशुभम् ।।५५।।

Śaṅkar, the lord of all, attains me, as the insect is transformed into a bee (due to constant companionship)[3] (50). One whose intellect is not undefiled, always craves for the objects. Pondering over the worldly objects produces attachment[4] (51). Attachment produces the sensuality, sensuality produces the anger, anger produces the delusion and delusion ruptures the memory (52). Because of the ruptures of the memory the intellect is defiled and the defilement of the intellect leads to all round devastation. So, one whose pure intellect is attached to me, attains me (53).

Thought

Contemplating on the significance of the instruction of Guru, one attains the capacity to discriminate between the good and evil which is termed as thought (54). Contemplation on any other subject barring the significance of the instruction of Guru does not bear any fruit. One is able to know all the auspicious and inauspicious matters by the instruction of Guru (55).

५. दर्पसंक्षयलक्षणम्

एवं विचारिते शास्त्रे ज्ञात्वा मामखिलेश्वरम् ।
स्वरूपमपि[१८] जानाति तस्य स्याद् गर्वसंक्षयः ।।५६।।

६. सम्यग्ज्ञानलक्षणम्

निरस्तदर्पसम्बद्धः शिव[१९]ज्ञानरतो भवेत् ।
तेन शीघ्रं गिरिसुते सम्यग्ज्ञानं ततो भवेत् ।।५७।।

येन भूतान्यशेषेण द्रक्ष्यत्यात्मन्यथो मयि ।
प्रत्ययत्रितयैक्येन सम्यग्ज्ञानी स चास्म्यहम् ।।५८।।

चराचरात्मकं सर्वं भावयन् परमात्मनः ।
मम रूपं महेशानि सम्यग्ज्ञानी स उच्यते ।।५९।।

अङ्गोपाङ्गानां परस्परं सम्बन्धः

उपाङ्गषट्कमेतद्धि भक्तादिस्थलषट्कम् ।
भक्तादिसर्वज्ञत्वादि भक्त्यादिक्रमशः शिवे ।।६०।।

Removal of Pride

Thus reflecting on the scriptures as per the instruction of Guru, one attains the knowledge of mine as the Lord of the universe as well as the knowledge of the nature of his ownself which annihilates his pride (56).

Real Knowledge

O the daughter of the mountain ! when the vanity is eradicated, he is immersed in the knowledge of Śiva. Then real knowledge dawns soon (57). On attaining the true knowledge one perceives all beings inhering in one's ownself and one's ownself in Me. Such person who realises this unity is known as the true knower and attains the nature of mine (58). O the consort of Maheśa ! one who knows the phenomenal world of animate and inanimate as the nature of mine, the supreme Self, is called the true knower (59).

Relatedness of Aṅga and Upāṅga

O Śive ! the aforesaid six Upāṅgas, viz., devotion etc. and the six Sthalas, viz., Bhakta etc., six forms (Aṅgas) of Śiva viz., the omniscience,

यस्य सर्वज्ञता भक्तिर्या तृप्तिः कर्मसंक्षया ।
अनादिबोधो या[20] बुद्धिर्विचारो मे स्वतन्त्रता ।।६१।।

अलुप्तशक्तिरिति या सा च मे गर्वसंक्षया[21] ।
अनन्तशक्तिरिति मे सम्यग्ज्ञानं ददाति सा ।।६२।।

स्थलषट्कनिर्णयः

अङ्गोपाङ्गात्मभावेन स्थलषट्कस्य निर्णयम् ।
यो जानाति स देवेशि शिव एव न संशयः ।।६३।।

पादपाणिशिरोदेहमङ्गषट्कं महेश्वरि ।
भक्तादिसर्वज्ञत्वादि भक्त्यादिस्थानषट्ककम् ।।६४।।

लब्ध्वा च[22] तत्स्थलज्ञानं विदितः सद्गुरोर्मुखात् ।
षडूर्मिसङ्गरहितः षड्वर्गपरिवर्जितः ।।६५।।

परित्यज्याथ महताऽहङ्कारं स शिवो भवेत् ।
ऊर्मिवर्गभयं यस्य न स मुक्तो न संशयः ।।६६।।

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etc. are all related to each other (60). Omniscience is devotion, contentment is the cessation of the action (karma), knowledge of beginninglesness is the intellect, freedom is the thinking, eternally manifested power is the eradication of vanity and my infinite power is the bestower of the true knowledge (61-62).

Ṣaṭasthala

O Goddess ! thus one who knows the six Sthalas as inherent in the Aṅga and Upāṅga is undoubtedly Śiva Himself (63). O the supreme Goddess ! six folds Sthalas i.e. Bhakta etc., six omnisciences etc. and the six Bhakta etc. are known as the legs, arms, head and the whole body of Śiva or the six parts of the Bhaktas (64). After attaining this knowledge of Sthalas from Guru one becomes free from all kinds of surges and six types of inimical forces (65). By eliminating the ego one becomes Śiva Himself. The devotee who has no fear of devastating surges (of life), undoubtedly attains liberation (66).

षडूर्मयः

क्षुत्पिपासे महेशानि शोकमोहौ जनिर्मृतिः ।
संसाराब्ध्यूर्मयश्चैता यथाब्धावूर्मयस्तथा ॥६७॥

क्षुत्पिपासे प्राणधर्मौ शोकमोहौ मनोगतौ ।
जननं मरणं चेति देहधर्मौ षडूर्मयः ॥६८॥

भवन्त्यप्राप्य दुःखाय प्राप्यापि च तथैव हि[२३] ।
आगमापायिनो नित्यं न स्वस्थं स्थापयन्त्यमी ॥६९॥

अत ऊर्मिवदूर्मित्वं तद्दुःखजनकं नृणाम् ।
तेषामिदं सहायो हि वर्गषट्कं दुरासदम् ॥७०॥

अरिषड्वर्गः

कामः क्रोधश्च लोभश्च मोहश्च मद एव हि ।
मात्सर्यं च क्रमेणैतद् वर्गषट्कमुदाहृतम् ॥७१॥

अरिवत् प्रतिकूलत्वादरिषड्वर्ग [२४]उच्यते ।
तदूर्मिषट्कमरिषड्वर्गं त्यक्त्वा विमुच्यते ॥७२॥

Six Waves

O the consort of Maheśa ! hunger-thirst, sorrow-attachment and birth-death are the six waves or ripples of the ocean of the world. As the waves of the sea are incessantly coming out, so also the six surges always create sufferings to the worldly people (67). Hunger and thirst, sorrow and attachment, birth and death are the characteristic features of the life-principle, mind and body respectively. These are the six surges (68). They cause misery both by their relation and separation. Incessantly they come and go and never allow anybody to remain in peace (69). Since they are of the nature of waves of the ocean and so are called the 'waves'. They always inflict sufferings on the human being and regarding this matter inimical six propensities connive with them (70).

Six-fold Enemies

Sex, anger, greed, delusion, pride and envy are the six inimical categories (71). As they are antagonistic like the enemies and so they are called the six inimical categories. One who conquers these six

साधनतारतम्यम्

भक्तादिसम्यग्ज्ञानान्तमुत्तरोत्तरमुत्तमम् ।
साधनं पूर्वपूर्वं स्यात् साध्यं स्यादुत्तरोत्तरम् ।।७३।।

ऊर्मिवर्गविहीनस्य सम्यग्ज्ञानाधिकारिणः ।
सुज्ञातस्थलषट्कस्य मुक्तिः करतले स्थिता ।।७४।।

यस्य प्रियोऽहमीशानि स ममासीत् प्रियो यतः ।
उक्तलक्षणसम्पन्नः सोऽहमेव न संशयः ।।७५।।

कृतपुण्यफलाद् वीरशैवदीक्षाधुरन्धरः ।
त्रिसन्ध्यमनया स्तुत्या स्तुवेन्मामेवमद्रिजे ।।७६।।

शिवस्तुतिः

नमः शिवाय रुद्राय नमः ॐकाररूपिणे ।
भक्तस्थलस्वरूपाय शिवलिङ्गाय ते नमः ।।७७।।

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enemies along with the aforesaid six fold surges, achieves liberation (72).

Different Means

There is the hierarchy among the Upāṅgas right from the six Aṅgas, viz., Bhakta etc. to the true knowledge. Among them the former sthalas are considered to be the means and the later ones are known as the end (73). Freedom is easily accessible to one who is devoid of six waves or surges, having true knowledge and is adept in the knowledge of six sthalas (74). O Goddess ! the devotee who has intense love for me also becomes dear to me. So, one who is endowed with the above characteristics is me (Śiva), there is no doubt in it (75). O the daughter of Himālaya ! the ardent devotee who has been initiated in Vīraśaiva religion on account of the virtues acquired by the deeds of the past lives, should sing my glory with the praising for thrice a day (76).

Praising the Glory of Śiva

I bow unto Śiva, Rudra. I bow unto Śiva who is of the nature of 'aum'. I bow unto the Śivaliṅga which is manifested as Bhaktasthala (77). I bow unto the Śivaliṅga manifested as the Māheśasthala who puts

गजचर्माम्बरभृते व्याघ्रचर्मधराय ते ।
महेशस्थलरूपाय शिवलिङ्गाय ते नमः ।।७८।।

कपर्दिने सकालाय ककुद्मिध्वजशोभिने ।
प्रसादस्थलरूपाय शिवलिङ्गाय ते नमः ।।७९।।

नमः परात्मने तुभ्यं प्राणलिङ्ग[२५]स्थलात्मने ।
शुद्धस्फटिकवर्णाय शिवलिङ्गाय ते नमः ।।८०।।

नीलकण्ठाय नित्याय निर्मलाय परात्मने ।
शरणस्थलरूपाय शिवलिङ्गाय ते नमः ।।८१।।

त्रिशूलमृगहस्ताय कुठराभयपाणये ।
शिवलिङ्गैक्यरूपाय शिवलिङ्गाय ते नमः ।।८२।।

नमो दक्षमखान्ताय नमोऽन्धकविघातिने[२६] ।
नमः सर्वज्ञरूपाय शिवलिङ्गाय ते नमः ।।८३।।

पार्वतीशाय पृथवे पराय परमेष्ठिने ।
नमस्ते नित्यतृप्ताय शिवलिङ्गाय ते नमः ।।८४।।

नमस्ते वेदरूपाय नमः [२७]कन्थानिषङ्गिणे ।
नमस्त्वनादिबोधाय शिवलिङ्गाय ते नमः ।।८५।।

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on the skin of elephant and wears the skin of the tiger (78). I bow unto the Śivaliṅga manifested as the Prasādīsthala who has the matted hair, the Mahākāl and is adorned with the flag bearing the symbol of Nandī (79). I bow unto you, the supreme Self. I bow unto the Śivaliṅga manifested as the Prāṇaliṅgasthala possessing the pure lustre of the crystal (80). I bow unto the Śivaliṅga manifested as the Śaraṇasthala having blue throat, is eternal, unblemish and the supreme Self (81). I bow unto the Śivaliṅga manifested as the Aikyasthala who bears trident stag and hatchet in the three hands and assumes the posture of 'Abhaya' by the fourth hand (82). I bow unto that omniscient Śivaliṅga who is the destroyer of the sacrificial ritual of Dakṣa and the annihilator of the demon Andhak (83). I bow unto the Śivaliṅga, the Lord of Pārvatī, who is all pervasive transcendent, supreme and ever contented (84). I bow unto the Śiva who is of the nature of Veda, the wearer of an armour of

नाटिताखिलभूताय नगजार्धशरीरिणे ।
नमः स्वतन्त्रतन्त्राय शिवलिङ्गाय ते नमः ॥८६॥

नमः शशाङ्कचूडाय शशाङ्कायुतरोचिषे ।
अलुप्तशक्तये नित्यं शिवलिङ्गाय ते नमः ॥८७॥

नमः कैलासवासाय नमस्ते पुरघातिने ।
[२८]नमोऽस्त्वनन्तशक्ताय शिवलिङ्गाय ते नमः ॥८८॥

निःश्वासोत्पन्नवेदाय [२९]साक्षी(क्षि)भूतत्रयीमते ।
नमस्ते भक्तिरूपाय शिवलिङ्गाय ते नमः ॥८९॥

कमलोद्भववन्द्याय कपर्दिन् जटिने नमः ।
कर्मक्षयात्मने तुभ्यं शिवलिङ्गाय ते नमः ॥९०॥

नमो गणेशपुत्राय नमस्ते स्कन्दसूनवे ।
नमो बुद्धिस्वरूपाय शिवलिङ्गाय ते नमः ॥९१॥

गङ्गाधराय गोभर्त्रे गौरीवक्त्रावलोकिने ।
नमो विचाररूपाय शिवलिङ्गाय ते नमः ॥९२॥

Kanthā (robe). I bow unto the Śivaliṅga who is of the nature of eternal consciousness (85). I bow unto the Śivaliṅga who himself is of the nature of freedom, makes the whole universe dance and whose half form is of Pārvatī (86). I bow unto the Śivaliṅga, the eternally manifested power, the bearer of moon in his (matted) hair and having the lustre of the thousands of moon (87). I bow unto the Śiva, the possessor of infinite power who is the resident of the mount Kailāśa and annihilator of the demon Tripura (88). I bow unto the Śivaliṅga who himself is the form of devotion, from whose breathe the Vedas are revealed[5] and who is the protector of the three Vedas as a witness (89). I bow unto the Śiva who is adored by the lotus-born Brahmā and having matted hair. I bow unto you, the Śivaliṅga who assumes the form of Upāṅga-karma-kṣaya (cessation of action) (90). I bow unto you who is adorned with the sons like Gaṇeśa and Skanda. I bow unto the Śivaliṅga as the manifestation of intellect (Mahat) (91). I bow unto the Śivaliṅga as the manifestation of thought who bears the Ganges, is the Lord of the

विश्वेश्वराय विश्वाय विश्वरूपाय वेधसे ।
दर्पक्षयस्वरूपाय शिवलिङ्गाय ते नमः ॥९३॥

सर्वाधाराय सर्वाय सर्वोत्पत्तिलयात्मने ।
सम्यग्ज्ञानस्वरूपाय शिवलिङ्गाय ते नमः ॥९४॥

नमश्चिद्घनरूपाय सच्चिदानन्दमूर्तये ।
समग्रैश्वर्यरूपाय शिवलिङ्गाय ते नमः ॥९५॥

मृत्युञ्जयाय रुद्राय त्र्यम्बकाय त्रिमूर्तये ।
महावीर्याय वीराय शिवलिङ्गाय ते नमः ॥९६॥

वेदवेदान्तवेद्याय वेदार्थाय[३०] विवेकिने ।
महसे यशसे तुभ्यं शिवलिङ्गाय ते नमः ॥९७॥

सोमसूर्याग्निनेत्राय नमस्ते त्वष्टमूर्तये ।
नमो महाश्रीरूपाय शिवलिङ्गाय ते नमः ॥९८॥

[३१]निराकाराय कवये [३२]कारणाय कलात्मने ।
नित्यज्ञानस्वरूपाय शिवलिङ्गाय ते नमः ॥९९॥

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bull Nandī and ever beholder of the face of Gourī (92). I bow unto the Śivaliṅga who is the Lord of the universe, immanent in and of the image of the world, protector of all and assumes the form of the eliminator of pride (93). I bow unto the Śivaliṅga, the substratum of the universe, of the nature of all, the Lord of the creation and dissolution, of the nature of true knowledge (94). I bow unto the Śivaliṅga who is of the nature of eternal consciousness, the form of existence-consciousness-bliss and of the nature of divine opulence (95). I bow unto the supreme omnipotent Śivaliṅga, the conqueror of death, Rudra, valient, possessor of three eyes and three images (96). I bow unto you, the great illustrious Śivaliṅga, most judicious and the essence of Veda and known by the wisdom of Vedas and Upaniṣads (97). I bow unto the Śivaliṅga, the possessor of the three eyes, namely, moon, sun and fire named as Aṣṭamūrti (eight-fold images) and endowed with the supreme splendours (98). I bow unto the Śivaliṅga, the formless, omniscient creator of all, endowed with six kalās (six-fold manifestations), namely, Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Śāntyātīta, Śāntyātītottarā and of the nature of

सूर्यकोटिप्रकाशाय सूक्ष्माय सुखरूपिणे ।
शुद्धवैराग्यरूपाय शिवलिङ्गाय ते नमः ।।१००।।

नमः षड्भाग्यरूपाय नमः षड्भाग्यदायिने ।
मुक्तये मुक्तिसन्धात्रे शिवलिङ्गाय ते नमः ।।१०१।।

अतीतत्र्यष्टतत्त्वाय त्र्यष्टतत्त्वस्वरूपिणे ।
पञ्चविंशात्मतत्त्वाय शिवलिङ्गाय ते नमः ।।१०२।।

वरदमृगकुठाराभीतिहस्ताम्बुजाय
स्फुटमुकुटविराजच्चन्द्रमःशेखराय ।
मृदुलविमलदूर्वाश्लिष्टभूभृत्सुताय
प्रणवमय नमः श्रीशङ्करायो[33] नमस्ते ।।१०३।।

स्तवराजफलश्रुतिः

इति [34]स्तुवीत यो भक्त्या त्रिसन्ध्यं प्रत्यहं शिवे ।
तद्दृष्टिगोचराः सर्वे शिवा एव न संशयः ।।१०४।।

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eternal wisdom (99). I bow unto the Śivaliṅga who is effulgent like billions of suns, subtle, blissful, pure and unattached (100). I bow unto the Śivaliṅga who is endowed with the six-fold forms (aṅgas), bestower of six kinds of fortunes, I bow unto you, the image of liberation and the basis of liberation (101). I bow unto the Śivaliṅga who is beyond the twenty four elements (categories) and at the same time immanent in all the twenty four elements and is, therefore, known as the twenty fifth element (102). I bow unto Śaṅkar, the supreme among the gods who assumes the posture of 'Varada' (boon), bears the stag, hatchet and again assumes the posture of 'Abhaya' (assurance of fearlessness) with his fourth ḥand, whose crown of the head is adorned with moon, accompanied by the daughter of the mountain, having the delicate, unblemished body like Dūrvā. I bow unto Śaṅkar who is of the nature of Oṁkār (103).

Result of Singing the Glory of God

O Śive ! thus to the devotee who sings my glory daily for three times, everything seen by him as Śiva. There is no doubt in it (104). O

एतद्विजानतो देवि नान्यदस्ति ततः परम् ।
ज्ञातव्यं परतत्त्वाख्यं सोऽहमेव न संशयः ।।१०५।।

अनेन स्तवराजेन भावयेन्मामधीश्वरम् ।
देहान्ते सर्वमाप्नोति[३५] मम सायुज्यमव्ययम् ।।१०६।।

विचारयेदेतदर्थं सम्यग् गुरुमुखाच्छिवे ।
न स भूयो निपतति संसारे दुःखसागरे ।।१०७।।

परित्यज्यापि सर्वस्वं सर्वयत्नेन सर्वदा ।
सर्वदा वर्तयेदेतद् यदीच्छेत् सुखमात्मनः ।।१०८।।

एतत्ते कथितं देवि षट्स्थलज्ञानमुत्तमम् ।
सफलं लक्षणयुतं किं भूयः श्रोतुमिच्छसि ।।१०९।।

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते
दीक्षाप्रकरणे षट्स्थलनिरूपणं नाम
षष्ठः पटलः [३६] समाप्तः ।।६।।

Goddess ! one who perceives everything as Śiva, there remains nothing else to be known beyond Him. Undoubtedly he achieves me (105). One who sings the glory of mine, the Lord of all, with the above praisings, attains the status of Śivasāyujya, the imperishable state, on leaving the body (106). O Śive ! one who contemplates and reflects on the truth listening it from the mouth of Guru, is never thrown again in the sea of suffering, namely, the world (107). If one desires to achieve happiness, then he should only take the help of this procedure with all sincerity leaving everything aside (108). O Goddess ! thus I have already told you the supreme knowledge of the special features and the achievements of the six-fold Sthalas. What else you want to listen to ? (109).

Here ends the sixth chapter of Pārameśvaratantra, the propounder of Śaiva non-dualism narrating the features of six-fold Sthalas while describing the procedure of initiation || 6 ||

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३०. ध्याय–कटि. ङ.।

३१. श्लोकद्वयं (१००–१०१) १०२ तमश्लोकानन्तरं विद्यते–ग. घ.।

३२. कर–क. ख. ङ.।

३३. योन्तकाय–क.।

३४. स्तुवति–क.।

३५. दाप्नोति–ग. घ.।

३६. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. Keeping the parts of the body in a specific posture is named as 'Karaṇa'. 'Mahāmudrā, Mahābandha etc. are all included in it.
2. References are found in different Āgamas and Purāṇas.
3. As the ordinary insect turns to be a bee by constantly listening the humming sound of the bee, so also one becomes Śiva by incessantly meditating on Śiva.
4. See *Bhagavadgītā* 2.62-63.
5. 'यस्य निःश्वसितं वेदाः' signifies that Veda is the exhilation of God who himself has protected it by assuming incarnation of Haygrīva etc.

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सप्तमः पटलः

सप्तविधशैवमतनिरूपणम्

श्रीदेव्युवाच

निस्तरङ्गसुखाम्भोधौ नौकाक्रीडन शङ्कर ।
नमस्ते निर्विकाराय निर्विशेषाय शम्भवे ।।१।।
कथितानि त्वयाऽन्यानि यानि सप्तविधानि मे ।
वीरशैवादिभेदेन शैवं सप्तविधं त्विति ।।२।।
उपक्रमेणानाद्यादिमतानां लक्षणादिकम् ।
यज्ज्ञात्वा मनुजः सद्यो वीरशैवे प्रवर्तते ।।३।।

ईश्वर उवाच

श्रृणुष्वैकमना देवि माहात्म्यं तु मतस्य मे ।
अनादिशैवभेदस्य लक्षणाचारमादितः ।।४।।

Chapter - 7

SEVEN-FOLD ŚAIVA DISCIPLINES

Goddess enquires –

O Śaṅkar ! the enjoyer of boating in the waveless sea of bliss, I bow unto you. Thou art the immutable, undifferentiated Śambhu and the bestower of happiness on all (1). You have preached me earlier about the various doctrines of seven kinds that are seven-fold doctrines of Śaivism including Vīraśaivism etc. (2). Now, please preach me the characteristics of the various doctrines, viz., Anādi etc. by knowing which people immediately enter into the Vīraśaiva discipline (3).

God replies —

O Goddess ! please listen attentively the glory, characteristics and the conduct of my doctrines, namely, the Anādiśaivism etc. (4).

१. अनादिशैवलक्षणम्

प्रवेशमात्रेण मते का मुक्तिरविवेकिनाम्।
विना स्वरूपविज्ञानं मम शम्भोरनुग्रहात्।।५।।

कृतपुण्यानुसारेण प्रवेशो लभ्यते मते।
ततो यदि भवेद्धीमान् जागरूको भवेद् दृढः।।६।।

यथोक्तं गुरुणा शास्त्रं तत्तथा वर्तयेत् सदा।
तदुक्तमनुतिष्ठेत न त्यजेत् कृच्छ्रगोऽपि वा।।७।।

त्रिकालमर्चयेन्नित्यं मम लिङ्गमतन्द्रितः।
जङ्गमानर्चयेद्भक्त्या स्वशक्त्याऽन्नोदकादिभिः।।८।।

हृष्टो भवति सन्तुष्टे[1] नष्टे[2] शोचति लोकवत्।
न बन्धं वेत्ति नो मोक्षं[3] सोऽनादिमतमाश्रयेत्।।९।।

प्रमादे कुरुते प्रायश्चित्तं साकल्यसिद्धये।
शुभं चरेच्छुभप्राप्तावशुभेऽशुभमाचरेत्।।१०।।

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1. Nature of Anādiśaiva

How can an unwise person attains liberation by mere entering into the Śaiva discipline without having the true knowledge of my nature and without the grace of mine, the Śambhu (5) ? One achieves the eligibility to enter into this discipline owing to the virtues acquired by the past deeds. Then wise should be alert with firm determination (6). Disciple should follow the code of conduct as per the scriptures interpreted by Guru. He should adhere to the path instructed by Guru and should never abandon it despite of the risk to life (7). Devotee should worship the Iṣṭaliṅga regularly for three times a day without weariness and adore the Jaṅgamas by providing them foodgrain, water etc. to the best of his capacity (8). One who feels happy to acquire the things and unhappy to loose it like common people is neither aware of the bondage nor of liberation. He should take refuge in the discipline of Anādiśaiva (9). One who observes the atonement to exonerate the misdeeds done in delusion, indulges in good conduct on getting good result and indulges in bad conduct on getting bad result are eligible for the Anādiśaiva discipline (10). One who does not want to stop here,

तदनादिमतं शैवं नादिसोपानकं यदा ।
ततो यदि विशेषज्ञ[४]स्त्वादिशैवमतं श्रयेत् ॥११॥

२. आदिशैवलक्षणम्

शक्त्या समर्चयेदन्नैर्जङ्गमान् गृहमागतान् ।
त्रिकालमर्चयेल्लिङ्गमादिशैवमते शिवे ॥१२॥

यथाशक्त्याचरेच्छास्त्रमशक्तो[५] वर्जयेत् क्वचित् ।
नाश्रयेन्नापि वर्तेत सोऽनादिरधिकः शिवे ॥१३॥

३. अनुशैवलक्षणम्

अर्चयेदेककालं वा लिङ्गं मे जङ्गमानपि ।
मम ध्यानपरो नित्यमनुशैवमतो भवेत् ॥१४॥

ज्ञानेनाधिकता यस्य शान्त्याद्यभ्यासपाटवात्[६] ।
न तस्य कर्मवाहुल्यं ज्ञानमेवाधिकं परम् ॥१५॥

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rather aspires to know something special should accept the discipline of Ādiśaiva (10-11). Accepting the spiritual hierarchy of the Śaivism one should enter into the Ādiśaiva discipline for securing special knowledge (11).

2. Nature of Ādiśaiva

O Goddess ! Ādiśaiva should adore the Jaṅgamas who have come to his house with food etc. as per his capacity and worship the Iṣṭaliṅga for three times in accordance with the Śaiva discipline (12). O Śive ! Ādiśaiva should follow the procedure duly prescribed in the scriptures. Ofcourse, some relaxation may be allowed in case of inability. He should not observe the rites that he is not able to follow. Such Ādiśaiva is superior to Anādiśaiva (13).

3. Nature of Anuśaiva

One who worships the Iṣṭaliṅga once in a day and also worships Jaṅgamas and ever remains absorbed in meditating on me is named as Aṇuśaiva (14). Knowledge remains in abundance in him and he remains absorbed in studying the scriptures to secure the peace of mind. He lays more emphasis on knowledge and so does not observe much of

तद्विशेषाधिकारी यो मतभेदेषु धीबलात् ।
कामादिरहितः शान्त उत्तरोत्तरमाश्रयेत् ।।१६।।

नाधिकारं विना मूढो मतमुत्तममाश्रयेत् ।
सोऽवश्यं निपतेद् घोरे वृक्षाग्रच्युतपादवत् ।।१७।।

वृद्धसाधनसम्पन्नः स गच्छेदुत्तरोत्तरम् ।
सन्तरेदखिलं दुःखं स्रोतसीव दृढो द्रुमः ।।१८।।

४. महाशैवलक्षणम्

अथ वक्ष्ये महाशैवं न विना जङ्गमार्चनम् ।
तत्प्रसादं विनाऽश्नाति महाशैवमते स्थितः ।।१९।।

स स्वपेच्छयनादीनि पूजायै शङ्करेऽर्पयेत् ।
सर्वेन्द्रियनिवृत्तोऽपि शिवमेवार्चयेच्छिवे ।।२०।।

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rituals (15). He, among the various doctrines, attains a special ability by his intelligence. Having control over senses, with cool mind, such person gradually goes on accepting the higher and higher doctrines (16). Dullard can never dare to take refuge in the higher discipline. One who does so, falls down into the vicious hell as one slips and falls down from the top of the tree (17). One who gradually proceeds to the higher realm by steadily acquiring the spiritual capabilities, overcomes all miseries in such a way as a strong and stout tree is capable to stand the velocity of the flood (18).

4. Nature of Mahāśaiva

Now, I am describing the discipline of Mahāśaiva. One who adheres to this discipline of Mahāśaiva religion never accepts the food without worshipping and surrendering it to the Jaṅgamas (19). O Śive ! he surrenders his bed and seat to Śiva as the offerings of the worship before using it for himself. He remains ever engrossed in worshipping Śiva leaving aside all other sensuous enjoyments (20).

५. योगशैवलक्षणम्

चराचरात्मकं सर्वं जगदेतच्छिवात्मकम् ।
भावयन्नात्मतादात्म्यं योगशैवमते वसेत् ॥२१॥

न बाह्यपूजा नाचारो नैव जङ्गमपूजनम् ।
न प्रत्युत्थानमन्यस्य योगशैवमते मम ॥२२॥

विविक्तं देशमाश्रित्य परित्यज्य धनादिकम् ।
निर्ममो निरहङ्कारो ध्यायीतात्मानमीश्वरम् ॥२३॥

जगल्लिङ्गमयं पश्येल्लिङ्गं मद्रूपमीक्षयेत् ।
ममात्मानं परं ध्यायेद् योगशैवमते स्थितः ॥२४॥

६. ज्ञानशैवलक्षणम्

तदेतज्ज्ञानशैवाख्यं ज्ञानस्य ज्ञानमुत्तमम् ।
जगत् तदात्मकं ज्ञानं महाज्ञानमितीश्वरि ॥२५॥

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5. Nature of Yogaśaiva

The whole movable and immovable world is of the nature of Śiva. One who is capable of identifying himself with this (thought) should live in the discipline of Yogaśaiva (21). In the Yogaśaiva discipline of mine, there remains no need of external worships, ritualistic performances, worshipping of Jaṅgamas and standing on the arrival of others (in order to pay the respect) (22). Such Yogaśaiva lives in an isolated place, relinquishes the cravings of the wealth. He is non-attached and non-egoistic and remains absorbed in meditating and contemplating himself as Śiva (23). He perceives the whole world as Liṅga and the Liṅga as Śiva. One who is established in the discipline of Yogaśaiva ever meditates on my supreme Self (24).

6. Nature of Jñānaśaiva

O Goddess ! the characteristic features of Jñānaśaiva is that it regards the knowledge that the whole universe is of the nature of Śiva. This knowledge is known as the Mahājñāna, the supreme knowledge (25). O dear ! there is no need of meditation, rigorous efforts, worship of Jaṅgamas, Liṅga and practice of Yoga for my devotee who is firmly

न ध्यानं नापि वाऽऽयासो नार्चा जङ्गमलिङ्गिनाम् ।
न योगधारणं ज्ञानशैवस्थस्य मम प्रिये ।।२६।।
यो ज्ञानशैवमतगो य उक्तक्रमनिष्ठितः ।
स जीवन्नेव विश्वेशि शिवोऽहं नात्र संशयः ।।२७।।

सोपानक्रमेण मताश्रयणम्

एवं क्रमेण सोपानं मतभेदं समाश्रयेत् ।
यदि व्युत्क्रमतो गच्छेत् स पतेन्नात्र संशयः ।।२८।।
यदाश्रित्योत्तरं भेदमशक्त्या तदनुष्ठितौ[७] ।
पूर्वभेदानुसरणात् स पतेन्नात्र संशयः ।।२९।।

ज्ञानकर्मसमुच्चयः

ज्ञानाधिकारसिद्ध्यर्थमाचरेत् कर्म चोदितम् ।
ज्ञाननिष्ठाबलेनैव त्यजेत् कर्माणि नान्यथा ।।३०।।
विना ज्ञानाधिकारेण शक्त्या कर्माणि यस्त्यजेत् ।
न याति पारं दुःखस्य विषयेष्ववसीदति ।।३१।।

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established in the discipline of Jñānaśaiva (26). O the Goddess of world ! when the Jñānaśaiva devotee leads his life as per the aforesaid devout practices becomes Śiva Himself in this life, there is no doubt in it (27). These various disciplines should duly be considered as the hierarchical states as that of the ladder. One who acts contrary to it, undoubtedly falls (28). If one follows the previous stage instead of adhering to the ascending order owing to any inability, undoubtedly falls (29). In order to attain the authority of the path of knowledge one should duly observe the rituals prescribed in the scriptures. He should only abandon the religious rites on attaining the matured state of the knowledge, not otherwise (30). If one abandons the observance of rites and rituals even prior to the attainment of the right of the path of knowledge, is never able to shed the miseries. He always swims and sinks into the world of objects and desires (31).

मतेषु साम्यवैषम्ये

दीक्षाहोमादिकं सर्वं सर्वत्र सममेव हि ।
आचारश्चापि भक्तिश्च समा सर्वमतेष्वपि ।।३२।।

लिङ्गस्य पूजनं नित्यं जङ्गमानां च पूजनम् ।
कर्तव्यं नियता भक्तिः सर्वभेदेष्वपि प्रिये ।।३३।।

अनादिशैवनिष्ठस्य कर्मैव परमा गतिः ।
आदिशैवमतस्थस्य स्मरणं सततं विधिः ।।३४।।

अनुशैवमतस्थस्य मननं मुख्यसाधनम् ।
महाशैवमतस्थस्य निश्चयः परमा गतिः ।।३५।।

योगशैवमतस्थस्य योगस्याष्टाङ्गलक्षणम् ।
ज्ञानशैवमतस्थस्य‘ ज्ञानानां भावनाऽखिला ।।३६।।

वीरशैवमतनिरूपणम्

वीरशैवमतस्थस्य ज्ञानयोगो हि साधनम् ।
[१]विना ज्ञानं न योगः स्यान्न ज्ञानं योगतो विना ।।३७।।

Similarities and Dissimilarities Among Docrtines

Initiation, sacrificial rites, rules of conduct and devotion are common to all disciplines (32). O dear ! regular worship of Iṣṭaliṅga and adoration of Jaṅgamas are the necessary regular duties among the various disciplines. So also, the devotion is inevitable in all Śaiva disciplines (33). Righteous deeds is considered to be the greatest means in Anādiśaiva discipline where as constant remembrance of God is regarded as the principal means in Ādiśaiva discipline (34). For the adherers of Anuśaiva, contemplation is considered to be the principal means. Firm determination is the supreme path for the highest attainment of Mahāśaiva (35). One who is established in Yogaśaiva discipline considers the eight fold means of yoga as the essential path. The adherers of the Jñānaśaiva always meditate on knowledge (36).

Vīraśaiva Discipline

One who is firmly established in Vīraśaiva discipline observes both knowledge and yoga as the means, since yoga without knowledge

न [9]विना ज्ञानयोगाभ्यां वीरशैवमताश्रयः ।
सन्तारणाय भवति च्यवते नात्र संशयः ।।३८।।

यथा वीरो रणे शूरो वीरशैवमते तथा ।
भक्त्या वीरो न वैरेण न बलेन च कार्यतः ।।३९।।

मांसादिभक्षणनिषेधः

न मांसं भक्षयेल्लिङ्गी नाप्यपेयं पिबेत् क्वचित् ।
नाभक्ष्यं भक्षयेद् देवि नानावश्यनिमित्तकम् ।।४०।।

नात्मार्थं पाचयेदन्नं[10] नाद्यान्नातिथ्यनर्पितम् ।
शक्त्या सम्पूजयेल्लोके[11] जङ्गमं गृहमागतम् ।।४१।।

नाद्यादलिङ्गिनश्चान्नं दृष्टं चान्नमलिङ्गिना ।
याचयेद् गृहमागत्य दद्यादन्नमलिङ्गिने ।।४२।।

नोदासीनं न च द्वेषं न हिंसां नापि वञ्चनम् ।
कुर्वीत लिङ्गी यत्नेन विमतेष्वप्यलिङ्गिषु ।।४३।।

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and knowledge without yoga can never be accomplished (37). One is not able to cross the ocean of the world and is deviated without the knowledge and yoga even if one takes shelter in Vīraśaiva discipline, there is no doubt in it (38). Person who shows gallentry in war is called brave but in Vīraśaivism, one is endowed with this epithet only on the basis of devotion not because of enemity, valour or any other work (39).

Prohibition of Non-vegetarian Food

O Goddess ! the worshipper of Iṣṭaliṅga never eats meat nor accepts any undesirable drinks. He does not eat anything non-eatable despite of unavoidable circumstances (40). Vīraśaiva house holder does not cook food only for himself nor does he take food without offering it to the guest and adore Jaṅgama to the best of his capability who has come to his house (41). One should not accept the food of non-liṅgī nor should he take the food seen by the non-liṅgī. If the non-liṅgī comes home and demands the food, he should be offered (42). Wearer of Iṣṭaliṅga should be careful in the matter that he should never be indifferent, jealous, violent or deceitful towards the followers of other disciplines (43). Regarding the relationship of worshipper and wor-

पूज्यपूजकभावादौ भोजनादिषु कर्मसु ।
विमतत्वादयोग्यत्वादेवमेवाखिलं जगत् ।।४४।।

अतिथिसत्कार:

गृहमायान्तमालोक्य गुरुं वाऽगुरुमेव च[१२] ।
यो गृही भवते नम्रः स गुरुर्नेतरः क्वचित् ।।४५।।

तदागतं गृहे वीक्ष्य प्रत्युत्थायाभिवादयेत् ।
श्रमापनोदनं कुर्याद् [१३]व्यजनादिभिरादरात् ।।४६।।

प्रणम्य स्वागतं ब्रूयात् पादप्रक्षालनं चरेत् ।
प्रथमं पूजयेद् गन्धपुष्पैः सङ्क्षालयेत् ततः ।।४७।।

अङ्गुष्ठे भावयेद् रुद्रं तर्जन्यां शङ्करं स्मरेत् ।
मध्यमायां महादेवमनामिक्यां त्रियम्बकम् ।।४८।।

कनिष्ठिकायामीशानं पादोपरि कपर्दिनम् ।
पादाधः पञ्चवदनं गुल्फयोरुग्रभर्गकौ ।।४९।।

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shipped, taking food together and regarding incapable persons, the world behaves in a different manner (44).

Hospitality

The householder who humbly entertains one who has come to his house in the same way whether he is an honourable or an ordinary person, is considered to be great person. One who behaves contrary to it, can never be called so (45). Liṅgī should show respect to the guest seeing him coming to his house by standing and paying obeisance. He should felicitate him by fanning to ease his fatigue (46). He should welcome the guest by bowing to him, washing his feet and worshipping him with incenses and flowers and again washing his feet (47). He should contemplate Rudra on his (guest's) thumb of the feet, Śaṅkar on the first finger, Mahādeva on the middle finger and Tryambaka on the ring finger (48). Īśāna on the little finger, Kapardi on upper side of the feet, Pañcavadana on lower side of the feet and on the muscles of both the legs Ugra and Bharga are to be contemplated (49). Thus Liṅgī should wash the feet of the Jaṅgama with water, thinking his feet as the

सर्वं लिङ्गमयं ध्यात्वा पादं जङ्गमलिङ्गिनः ।
पिबेत् सङ्क्षालितं तोयं पीत्वा शिरसि धारयेत् ।।५०।।

न पातयेदधोबिन्दुं पादप्रक्षालनाम्भसाम् ।
पुनः सम्पूजयेद् गन्धपुष्पधूपादिभिः क्रमात् ।।५१।।

स्त्रियो वा पुरुषा वापि सर्वत्रातिथिपूजने[१४] ।
पुंभिः पुंसां स्त्रियां स्त्रीभिर्देयं गन्धादिकं करे ।।५२।।

न जातिभेदस्तत्रास्ति लिङ्गिनां शिवयोगिनाम् ।
न दृष्टिस्पृष्टिदोषो वा सर्व एव शिवाः शिवे ।।५३।।

अष्टावरणनिर्देशः

गुरुर्लिङ्गं जङ्गमश्च पादतीर्थं प्रसादकम् ।
देहे विभूतिरुद्राक्षौ मम पञ्चाक्षरी मनुः ।।५४।।

अष्टावरणसंयुक्ता वीरमाहेश्वरा नराः ।
मम रूपधरा देवि विचरन्ति महीतले ।।५५।।

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form of Liṅga, then drink a little of that water and sprinkle it on his head (50). Not a single drop of water washing the feet of Jaṅgama should be allowed to fall on the ground. Thus, after drinking the water washing his feet, the householder should again worship his feet with incense, flower and incense stick gradually (51). The guest should always be adored whether male or female. It is customary that the male is to be adored by male and female by female by offering incenses etc. in the hand (52). O Śive ! caste discrimination is non-existent among the yogīs of the wearers of Liṅga. Defilement on account of seeing and touching is also not accepted because according to the discipline of Vīraśaivism everything here is pervaded by Śiva (53).

Eight-fold Protective Aura

O Goddess ! the Vīraśaiva is he who adores Guru, Liṅga, Jaṅgama, obtains Pādatīrtha and Prasāda, besmears the sacred ash, wears Rudrākṣas and recites my Pañcākṣara hymn i.e. those who are endowed with these eight protective aura, wander in this world only as my form (54-55).

लिङ्गिनां पालनीया नियमाः

न त्यजेल्लिङ्गिना भुक्तं शिष्टमुच्छिष्टधीहतः ।
न क्षालयेच्च तत्पात्रं न भेदं तत्र कारयेत् ॥५६॥

येन केनापि भुक्ते तु लिङ्गिनोच्छिष्टपात्रके ।
पात्राभावैककालादौ सर्वेऽप्यश्नन्ति लिङ्गिनः ॥५७॥

न ब्रह्मवृत्त्या न क्षत्रवृत्त्या नो वैश्यवृत्तितः ।
न शूद्रवृत्त्या जीवेत यदि लिङ्गीहते सुखम् ॥५८॥

न वै प्रतिग्रहेद् दानं न ऋणं नातिसङ्ग्रहम् ।
यद्यस्ति भुक्तिः ससुखं नो चेद् भिक्षाटनं चरेत् ॥५९॥

पक्वं च लिङ्गिनामेव नान्नादिकमलिङ्गिनाम् ।
गृह्णीयाद् देवि यत्नेन ह्यपक्वं सर्वजातिषु ॥६०॥

नाश्नीत [१५]दद्यात्पक्वं च स्वस्यान्यस्य यथारुचि ।
अपक्वं न पिबेत् तोयमलिङ्गिस्पृष्टमीश्वरि ॥६१॥

Observances for Liṅgī

The left over food taken by Jaṅgama should never be considered defiled and discarded nor the vessel should be cleaned. Such left over of food should not be thought as different from that of Śiva (56). In case of want of vessel, other liṅgīs also may take food on the same vessel once used by a liṅgī for the purpose of taking food (57). If liṅgī aspires happiness in life, he should not adopt the profession of Brahmin, Kṣatriya, Vaiśya and Śudra (58). If liṅgī obtains his food easily and in a pleasing manner, then he should neither accept donation and lone nor should he collect articles. If he does not get food easily, then he may receive alms (59). O Goddess ! he should accept the cooked food only from the liṅgī householder, not from non-liṅgī, but he can gladly accept the uncooked food from other castes (60). O Goddess ! one should not give food cooked by him to others nor should he accept the food cooked by others. Uncooked food may be exchanged as per one's will. Thus the water should not be accepted if it is touched by non-liṅgī (61). O Goddess ! the food and drink touched by the wearer of Liṅga is

चाण्डालेनापि देवेशि संस्पृष्टं धृतलिङ्गिना ।
योग्यं स्यादन्नपानादिर्न श्रेष्ठेनाप्यलिङ्गिनि ॥६२॥

यत्नेन याचयेदन्नं यदि स्युर्लिङ्गधारिणः ।
अभावे याचयेदन्नमपक्वं चाप्यलिङ्गिनः ॥६३॥

न दध्याज्यपयस्तक्रं पक्वमप्यशुचिः प्रिये ।
जातिभेदो न कर्तव्यः पाकभेदो न गोरसे ॥६४॥

न सूर्यकिरणस्पृष्टमुदकं शिवपूजने ।
योग्यं तदानयेद् रात्रौ चोदयात् पूर्वतो रवेः ॥६५॥

यथाकाशः प्रतिफलेन्न घटान्तःस्थिताम्भसि ।
तथाऽऽछाद्य दृढं भाण्डमुखं सूदकमानयेत् ॥६६॥

न भूमौ प्रक्षिपेत् क्वापि विना पूजास्थलं शिवे ।
यद्यन्यत्र क्षिपेत् कुम्भमशुच्यम्भः परित्यजेत् ॥६७॥

पत्रपुष्पादिपूजार्थं यद्यलिङ्गिसमाहृतम् ।
तेनार्चयित्वा गिरिजे रौरवे नरके वसेत् ॥६८॥

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considered to be fit for taking, even if he (the liṅgī) happens to be a Cāṇḍāl (lowest of categories). But it is not so for a non-liṅgī, even if he belongs to the highest caste (62). One should aspire and try for the food from the wearer of Liṅga. If not possible, then uncooked food may be demanded from non-liṅgī (63). O dear ! curd, ghee, milk, yoghurt etc. are not considered impure, even if cooked. Discrimination of castes regarding the cooking of the milk-mades should not be done (64). Water, touched with the rays of the sun, is not worthy for the worship of Śiva. So, the water should be collected at night before the sunrise (65). The reflection of the rays of sun should not fall on the water contained in the pot. So, the edge of the pot should tightly be covered after collecting the water for the worship (66). O Śive ! the water pot should not be kept on other than the place of worship. If kept on other place, then it becomes impure. Such impure water should be discarded (67). O the daughter of the mountain ! if the wearer of Liṅga performs worships with the leaves and flowers collected by the non-wearer of Liṅga, then he suffers in the vicious hell, namely, Raurava (68).

यदानीतं त्वशुचिना लिङ्गिनाप्यर्चनाय मे ।
सम्पूजयित्वा मां देवि रौरवे नरके वसेत् ।।६९।।

तदुत्थाय शुचिर्भूत्वा धृतरुद्राक्षभूतिकः ।
जपन् पञ्चाक्षरं मन्त्रं [16]स्मरन् वा नाम मे शिवे ।।७०।।

पुष्पसङ्ग्रहप्रकारः

मौनी निरस्तचेष्टः सन् न दिशोऽन्या विलोकयेत् ।
ध्यायन् पुष्पेषु मां देवि त्वया सह लुनेच्छनैः ।।७१।।

[17]अकीटक्रिमिदष्टानि अविच्छिन्न[18]दलानि च ।
[19]अनूतनान्यपूर्वाणि पक्वान्येव लुनेच्छिवे ।।७२।।

न दारुमृन्मये पात्रे न हस्ते न च वाससि ।
पर्णादौ चूलिकादौ वा पुष्पपत्रादिकं क्षिपेत् ।।७३।।

न भूमौ निक्षिपेत् पुष्पं नाशुद्धे न शरीरके ।
स्थपायेदम्बिके शुद्धं देवतायतनं विना ।।७४।।

O Goddess ! if the worship is performed with the ingredients brought by an impure liṅgī, then also one has to suffer in the Raurava hell (69). O Śive ! every wearer of Liṅga should get up in the early morning, get himself purified by washing, besmear the sacred ash and wear Rudrākṣa, chant the Pañcākṣarī hymn and recite my name (70).

Collection of Flowers

O Goddess ! devotee should observe silence, refrain from other activities and without looking in other directions, pick up the flowers contemplating, 'in these flowers I reside with you' (71). O Śive ! he should pluck the flowers that have not been eaten by the insects, are not separated from the branch, fully bloomed, beautiful, matured and unique (72). Flowers should not be kept in the wooden or earthen pot, hand or cloth. They should be kept either on leaves or in the pot prepared by leaves (73). O Ambike ! flowers should not be kept on the ground, impure place or on the body. Those should only be kept in a clean temple (74).

पूजाप्रकार:

नार्द्रैस्तिलाक्षतैर्देवि पूजयेन्मिश्रवज्जलैः ।
नीरसैः क्षालितैः शुद्धैरखण्डैरर्चयेच्छुभैः ॥७५॥

सिकतारुणनैल्यादिरहितैश्च तिलैरपि ।
त्रिकालमर्चयेन्नित्यं[२०] समभागैस्तिलाक्षतैः ॥७६॥

करवीरैर्द्रोणदूर्वाविल्वपत्रैस्तिलाक्षतैः ।
अर्चयेन्नित्यमीशानि पञ्चपुष्पैरतन्द्रितः ॥७७॥

यत्नतो नित्यपूजायै पञ्चैतानि सुसाधयेत् ।
यद्यदन्यत् सुखाल्लब्धमधिकस्याधिकं फलम् ॥७८॥

धत्तूरैरर्कपालाशैः कमलोत्पलपाटलैः ।
नीपचम्पकपुन्नागैर्मधूकबकुलादिभिः ॥७९॥

नागकेसरशेवन्तीनीलीकुरुबकैरपि ।
मल्लिकाजातिकह्लारैर्ग्राम्यवन्यैरनेकशः ॥८०॥

Worships

O Goddess ! worships should be performed with the sesamum and rice mixed with water and also with the pure, dry, unbroken sesamum and rice that are kept after cleaning it with water (75). The sesamum by which worship is to be performed should not be mixed with sand and should not have red and blue colours. Worship should regularly be performed three times a day by the sesamum and rice mixed in equal quantity (76). O Goddess! one should worship Śiva regularly shedding off lethargy with the Karavīr, Droṇa flowers, Dūrvā, Bilvaleaves, sesamum, rice and five flowers (77). The aforesaid five ingredients must be collected. If other things are easily available, then those also are to be accepted because more and more results are obtained with more ingredients (78). Dhatūrā, Arka, Palāśa, Lotus, blue Lotus, Pāṭala, Nīpa (Kadamba), Campak, Punnāga, Madhūk, Bakul, Nāgakeśar, Śevantī, Nīlī, Kurabak, Mallīkā, Jāti, white Lotus etc. various flowers are available in the villages and forests. Various kinds of flowers and leaves are easily available on the earth. So, my worship should be performed with pleasure without any effort (79-81).

पुष्पाणि सन्ति पत्राणि सुलभानि धरातले ।
अनायासेन सम्पाद्य पूजयेन्मां यथासुखम् ।।८१।।

शम्यपामार्गतुलसीबृहत्यस्मान्तमर्जुनम् ।
विष्णुक्रान्ता चामलकदेवदार्वादिकानि च ।।८२।।

यत्साध्यमत्यायासेन यत्प्रयत्नेन दुर्लभम् ।
यदमूल्यं विशेषेण तत्सम्पाद्यार्चयेच्छिवम् ।।८३।।

सुशुद्धं शीतलं रम्यं मधुरं लघु पावनम् ।
यत्नेन जलमानीयाभिषिञ्चेन्मां यथाबलम् ।।८४।।

लिङ्गसेवायां कालयापनम्

प्रत्यहं यावदुत्थानं यावत् स्वापः पुनर्निशि ।
तावच्च लिङ्गसेवार्थं कालं व्यपनयेत् सुधीः ।।८५।।

न विना मम [११]दास्येन न विना लिङ्गपूजनम् ।
तद्भवेत् सुखलाभाय यद्वस्त्वन्यत्प्रयोजनम् ।।८६।।

मम सेवा तपो देवि मम सेवा व्रतं शिवे ।
ममाश्रयो हि कैवल्यं धीमतां सुखमिच्छताम् ।।८७।।

Śamī, Apāmārga, Tulasī, Bṛhatī, Asmānta, Arjun, Viṣṇukrāntā, Āmalak, Devadāru etc. and their leaves and flowers may be used in worshipping Śiva. The flowers and leaves that are easily available, that are obtained with much difficulty, that are very costly, all such items may well be used in worshipping Śiva (82-83). My consecration is to be performed at the best of one's capacity with the water which is extremely pure, cold, lovely, sweet, easily digestible and the purifier of all (84).

Timings of Worship of Liṅga

The wise devotee should pass his time regularly since he gets up in the morning till goes to the bed at night in the service of Iṣṭaliṅga (85). Without surrendering to me and performing the worship of Iṣṭaliṅga one can not secure happiness only by performing the deeds to fulfil other necessities (86). O Goddess ! my service is a spiritual discipline, O Śive ! my service is a penance. The wise who aspires for happiness should take refuge in me which is liberation itself (87).

वीरशैवमतस्य श्रेष्ठता

यथाऽन्धस्याक्षिलाभेन निधिलाभाद् दरिद्रिणः ।
क्षुधितस्यान्नलाभेन कामिनः कामलाभतः ॥८८॥

कामिन्याः सद्वरप्राप्ते पुत्रलाभे त्वपुत्रिणः ।
पङ्गोः शरीरदार्ढ्येन जीवनेन पुनर्मृते ॥८९॥

तथा विद्धि मतं देवि मम शैवं महत्तरम् ।
तन्मन्थनोत्थितं सारं वीरशैवं परं शिवे ॥९०॥

निष्ठाभेदेन मर्त्यानां भेदावान्तरभेदतः ।
कल्पिता हि मया भेदा ज्ञानमेकं हि कारणम् ॥९१॥

अन्धेन नीयमानोऽन्धो निपतेत् सह तेन सः ।
यथा तथाऽनभिज्ञस्य वीरशैवं मतं मम ॥९२॥

कृपाणधारागमनं व्याघ्र[२२]कर्णावलम्बनम् ।
वीरशैवमतं देवि सत्यं त्वविदुषां मम ॥९३॥

Supremacy of Vīraśaivism

The happiness enjoyed by the blind on regaining his eyes, poor by securing the property, hungry by getting the food, covetous by fulfilling his desires, woman by getting good husband, childless by getting child, disable by acquiring good health, dead by regaining his life, O Goddess ! please note, such pleasures are enjoyed by one who takes refuge in the discipline of supreme Vīraśaivism. O Śive ! the essence derived from all the śaiva sects is the supreme Vīraśaiva discipline (88-90). Various sects are developed owing to the different natures and inclinations of the people. Such differences are imagined by me in accordance with the various interests of the persons. Knowledge is the only means inherent in all (91). As the blind man falls if he walks with the help of an another blind man, so also one who depends on a man who is not conversant with the Vīraśaiva discipline, is sure to fall (92). O Goddess ! as walking on the edge of the sword is difficult, twisting the ear of a tiger is difficult, so also liberation is difficult without acquiring the knowledge of Vīraśaiva discipline (93).

शिवपूजा सावहितं विधेया:

अनायासतपश्चर्यशैवलब्धेन तोषणम् ।
शिवपूजा सदा देवि कैवल्यं शिवलिङ्गिनाम् ।।९४।।

तत्र मुह्येत यो मूढस्त्यक्त्वा स्वाचार[२३]मुक्तवत् ।
भ्रश्येत पश्यन् गिरिजे सदा विषयलम्पटः ।।९५।।

मुक्तिमार्गोऽयमीशानि शक्ताशक्तसमो मम ।
धीमानेति सुखं तेन न धीमान्निपतेद् ध्रुवम् ।।९६।।

विषयाग्निशिखादीर्घं तपश्चर्या[२४]नलोद्धृतम् ।
अभ्येत्य द्रावयेन्नित्यं ततो विजनमाश्रयेत् ।।९७।।

वीरशैवलक्षणम्

अहेरिव गुणाद् भीतः सन्मानस्मरणादिव ।
कुणपादिव यः स्त्रीभ्यो वीरशैवः स उच्यते ।।९८।।

Śiva Worship

O Goddess ! Śivaliṅgī should be contented and remain absorbed in worshipping Śiva with whatever is achieved by the grace of God without exerting much in religious austerity. This only means liberation (Kaivalya) for the wearer of Liṅga (94). O the daughter of the mountain ! the foolish who becomes infatuated with his objects of desire leaving aside the śaiva rituals accepted earlier by him, is always sure to fall (95). O Goddess ! the means of liberation in Vīraśaiva discipline is one and the same for both the capable and incapable. The wise surely acquires the happiness through it where as the unwise is sure to fall (96). Śivayogī should take refuge in solitude after extinguishing the fire of hankerings for the objects of the world with the high flames generated from his rigorous spiritual discipline (97).

Vīraśaiva

As one is scared by seeing the rope assuming it to be a snake, so also Vīraśaiva is afraid of remembering the offer of respect by others. In the same way Vīraśaiva devotee is also afraid of or avoids the female, it is said (meaning there by that Vīraśaivite refrains from the charms of

दैवलब्धेन सन्तुष्टः सर्वद्वन्द्वविवर्जितः ।
शिवध्यानरतो नित्यं दृढचित्तो जितेन्द्रियः ।।९९।।

त्रिकालमर्चयेन्नित्यं शिवपञ्चाक्षरीं[२५] जपन् ।
कीर्तयन् शिवनामानि शिवोऽहमिति भावयन् ।।१००।।

जगज्जीवमयं सर्वं चैतन्यमयविग्रहम् ।
पञ्चाक्षरमयं लिङ्गं लिङ्गं पञ्चाक्षरं महत्[२६] ।।१०१।।

जगदात्मनि सम्पश्यन्नात्मानं जगतीक्षयन् ।
जगदात्मानमीशानि पश्ये[२७]न्मयि चिदात्मकम् ।।१०२।।

तथाऽधिकारसम्पन्नो वीरशैवमतं[२८] श्रयेत् ।
दृढवैराग्यसम्पन्नो गुरुत्वेन विधानतः ।।१०३।।

यः शास्त्रविधिमृत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।।१०४।।

तस्माच्छास्त्रं प्रमाणं हि कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं तत्त्वं कुर्याद् गुरोर्मुखात् ।।१०५।।

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name and fame as well as the attraction of the women) (98). Vīraśaivite remains fully contented with whatever is received by luck. He is free of all conflicts, remains immersed in meditating on Śiva, firmly determined, conqueror of senses, regularly worships thrice a day, performs japa, recites the Śiva-pañcākṣara hymn, sings the glory of the name of Śiva and contemplates on the thought 'I am Śiva' (99-100). The whole world of beings is the conscious image of Śiva. Iṣṭaliṅga is of the nature of Pañcākṣara hymn and the Pañcākṣara hymn represents that supreme Principle (101). O Goddess ! śivayogī perceives the whole world inherent in him and his soul pervaded in the whole world. So, he should perceive both the world and himself existent in Me, the pure Consciousness (102). Such person secures the right, adheres to the principle of Vīraśaiva discipline, then he, being endowed with firm detachment should seek the initiation from Guru as per the prescribed procedures (103). One who indulges himself in arbitrary conducts by leaving aside the scriptural procedures, neither attains the accomplishment, nor happiness nor ultimate end[1] (104). Regarding the judgement of what is

इति ते कथितं देवि मतभेदमनुत्तमम् ।
रहस्यं वीरशैवाख्यं किं भूयः श्रोतुमिच्छसि ।।१०६।।

इति श्रीपारमेश्वरतन्त्रे [२९]शिवाद्वैतसिद्धान्ते वीर-
शैवदीक्षाप्रकरणे दीक्षानिरूपणं नाम
सप्तमः पटलः समाप्तः[३०] ।।७।।

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to be done and what is not to be done, the scriptures are the only authority. One should adhere to the instruction of the scriptures received from Guru (105). O Goddess ! thus I have illustrated to you the various kinds of the noble śaiva doctrines and have also revealed the mystery of Vīraśaiva discipline. What more you desire to listen ? (106).

Here ends the seventh chapter of Pārameśvaratantra,
the propounder of Śaiva non-dualism illustrating
the nature of initiation while describing
the procedure of initiation ll 7 ll

Notes and References (in Sanskrit Text)

१. हृष्टे–ख.।
२. नष्टो–ख. ग.।
३. मोहं–क.।
४. ज्ञ आदि–क.।
५. शास्त्र–ख.।
६. पाटनात्–ख. ग. घ.।
७. ष्ठितम्–क. ख.।
८. शैवेन योगस्य–ग. घ.।
९. विज्ञानेन न–ग. घ.।
१०. दिष्टं–ग. घ. ङ.।
११. त्काले–ख.।

१२. वा–घ. ङ.।

१३. यज–क. ख. ग.।

१४. इतः परम्– "स्वयमेवार्चयेद् भक्त्या दद्यात् पाणौ न तस्य तत्। न स्त्रीणामर्चनं पुंभिः स्त्रीभिः पुंसां समर्चनम्।।" इत्यधिकः श्लोकः–ख.।

१५. यद्यपक्वं–घ.।

१६. स्मरेद्वा–क.।

१७. क्लिष्ट–क. ख.।

१८. बला–क. ख.।

१९. आनू–क. ख.।

२०. ल्लिङ्गं–ग. घ.।

२१. दासेन–क. ख.।

२२. चर्मा–कटि.।

२३. मूक–ख.।

२४. श्चर्यं–क. ख. ग.।

२५. क्षरं–ख.।

२६. जगत्–कटि. ङ.।

२७. पश्यन्–घ. ङ.।

२८. मताश्रये–क.।

२९. 'शिवा...रणे' नास्ति–ग. घ.।

३०. नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. See *Bhagavadgītā* 16.23-24.

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अष्टमः पटलः

वीरशैवलक्षणाचारनिरूपणम्

देव्युवाच

वीरशैवपदस्थवीरविषयकः प्रश्नः

चिन्मयानन्दविज्ञानगगनाय महात्मने ।
नमस्ते[१] शूलहस्ताय पशूनां पतये नमः ।।१।।

कथिता मतभेदास्ते सप्तसंख्यास्त्वयाऽनघ ।
वीरशैवमतं तत्र विशेषेणाभिवर्णितम् ।।२।।

वीरत्वं नाम भगवन् विज्ञेयं तु कथं मया[२] ।
प्रविश्य वीरशैवे तु किं वा कार्यं हि लिङ्गिनाम् ।।३।।

भक्त्या मताश्रयं कृत्वा वैराग्यशिथिलेन्द्रियः ।
पुनरागत्य विषयान् कां गतिं शिव गच्छति ।।४।।

Chapter - 8

VĪRAŚAIVA NATURE AND CONDUCT

Goddess enquires —

An Enquiry into the Concept 'Vīra' in Vīraśaivism

I bow unto the ocean of consciousness, bliss and knowledge, the great Self, the bearer of Trident, the Lord of the Paśus (1). O the sinless ! you have explained to me the seven-fold categories of Śaiva discipline along with the Vīraśaivism (2). O God ! how should I understand the word Vīra ? What should a wearer of Liṅga do after entering into the discipline of Vīraśaivism ? (3). O Śiva ! what would be the fate of the person who comes back to the infatuation of the senses after accepting and adhering to the discipline devoutedly and attaining control over the senses on

एतत्क्रमेण विश्वेश वद विस्तरतो मम ।
तारतम्येन यत्प्राप्यं प्रवृत्त्या गच्छतां हर ।।५।।

ईश्वर उवाच

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
सरहस्यं सविस्तारं महिमानं मतस्य मे ।।६।।

वीरलक्षणम्

वीरत्वं नाम देवेशि यथा वीरो रणे भटः ।
तथा मते च सद्भक्त्या वीरो वैराग्यतो दृढात् ।।७।।

ईषणत्रयनिर्मुक्ता ज्ञानविज्ञानतत्पराः ।
दृढवैराग्यसम्पन्ना वीरास्ते शिवयोगिनः ।।८।।

अन्धा ये लिङ्गिनो देवि परस्त्रीरूपदर्शने ।
युवानश्चापि पटवस्ते वीराः शिवयोगिनः ।।९।।

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account of detachment ?[1] (4). O the Lord of the universe ! please explain to me gradually all these issues in detail. O the extinguisher of all miseries ! please narrate to me the respective natures of the results to be achieved by one who follows the path related to the world (5).

God replies —

O Goddess ! I am narrating to you in response to your inquiry, please listen. I am describing, in detail, the mystery and glory of my Vīraśaiva discipline (6).

Nature of Vīra

O Goddess ! as the bravery is shown in the war by the brave person, so also one who remains steady in the discipline with true devotion and detachment, is termed as Vīra (7). Śivayogī who is free from three kinds of desires (desire for son, wealth and fame as mentioned in Upaniṣads), has intense craving for acquiring various knowledges and is endowed with firm detachment is called the Vīra (8). O Goddess ! the śivayogī who is like a blind person in seeing the beauty of a lady despite of young age and sharpness of the senses is called the Vīra (9). O Goddess ! the wearer of

[3]ये मूका लिङ्गिनो देवि परदोषानुवादने ।
सर्वज्ञा अपि वा बालास्ते वीराः शिवयोगिनः ।।१०।।

ये षण्ढाः परकान्तासु पङ्गवो येऽन्यपीडने ।
अजिह्वा ये रसास्वादे वीरास्ते शिवयोगिनः ।।११।।

अमानिनोऽदम्भिनश्चाहिंसाक्षान्त्यार्जवान्विताः ।
आचार्योपासनपरा वीरास्ते शिवयोगिनः ।।१२।।

शौचात्मनिग्रहस्थैर्यैरनहङ्कारशालिनः ।
सर्वत्र समचित्ता ये वीरास्ते शिवयोगिनः ।।१३।।

विशुद्धभक्ता मयि ये ये च वैकान्तसेविनः[4] ।
मम ध्यानरता नित्यं वीरास्ते शिवयोगिनः ।।१४।।

ब्रह्मचर्यमष्टलक्षणम्

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृतिरेव च ।।१५।।

Istalinga who keeps mum on listening to the condemnation of others and assumes the nature of a child despite of being an all knowing person, is termed as the Vīra śivayogī (10). Śivayogī who becomes impotent towards the women of others and becomes invalid in inflicting pain on others, tongueless in enjoying the tastes, is called the Vīra (11). The śivayogī who has abandoned the ego, pride and envy is endowed with the virtues of pardoning and simplicity and adept in worshipping the Guru (Ācārya), is called the Vīra (12). The śivayogī who is devoid of egoism, modest and has attained the state of equilibrium of the mind and possesses a vision of oneness for all on account of purity, self restrain and steadiness (13). The śivayogī who possesses a pure devotion for me, enjoys the solitude, ever remains immersed in meditating on me, is called the Vīra (14).

Eight-fold Characteristics of Celibacy

Remembrance, praising, enjoyment, secret conversation, resolution, efforts, cessation of duties are the eight marks of sexual enjoyment as per the learned ones.[2] The reverse of the above are considered to be the eight

एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्यमेतदेवाष्टलक्षणम् ।।१६।।

तदुक्तलक्षणं(ण)ब्रह्मचर्यव्रतपरा हि ये ।
योगिनो ये महात्मानस्ते वीराः शिवयोगिनः ।।१७।।

सत्यव्रतोक्तिनिरता अस्तेयधनतत्पराः ।
अपरिग्रहशीला ये वीरास्ते शिवयोगिनः ।।१८।।

अद्वेष्टारोऽधिके स्वस्मात् स्वसमेष्वनसूयवः ।
अतिरस्कारिणो न्यूने वीरास्ते शिवयोगिनः ।।१९।।

स्पर्धासूयातिरस्कारवर्जिताः शान्तचेतसः ।
मम ध्यानपरा नित्यं वीरास्ते शिवयोगिनः ।।२०।।

धृत्वा काषायवसनं भिक्षाटनपराः सदा ।
शिवध्यानरताः[५] शुद्धा वीरशैवा हि ते शिवे ।।२१।।

वीरशैवव्रतनिर्देशः

वीरशैवव्रतस्थस्य नान्यत् कार्यं हि विद्यते ।
मम पूजां विना ध्यानं स्मरणं कीर्तनं विना ।।२२।।

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fold features of the celibacy (15-16). The great soul, the śivayogī who is endowed with above mentioned eight-fold special marks, observer of celibacy and remains absorbed in practising yoga, is called the Vīra (17). The śivayogī who takes the vow to utter the truth, is not covetous for the wealth of others and non greedy, is called the Vīra (18). Śivayogī who is non-envious, critical to the person who is more virtuous than he, non-critical to the person who is equal to him and non-abusive of the person who is less virtuous than he, who is non-competetive, non-critical, non-abusive and ever remains quiet and absorbed in meditating on me, is called the Vīra (19-20). O Śive ! one who is clad in deep orange coloured clothes, always begs for food and remains ever immersed in meditating on Śiva, is called the pure Vīraśaiva (21).

Instructions for Vīraśaiva Discipline

There is no other work for the observer of Vīraśaiva discipline other than the worshipping, meditating, remembering and praising the glory of Śiva (22). O Goddess ! such Vīraśaiva devotee should get up from the bed

यदोत्तिष्ठति स्वापेन[६] स्मरन्नेव गुरुं शिवम् ।
उत्थाय चिन्तयेद्देवि गुरुं मां लिङ्गरूपिणम् ।।२३।।

विसृष्टपूर्ववसनः शुद्धवस्त्रधरः शुचिः ।
प्रक्षाल्य पादौ हस्तौ च धृतरुद्राक्षभूतिकः ।।२४।।

भस्मधारणम्

भस्म शुद्धं समादाय मृदु वा यदपेक्षितम् ।
पात्रमध्ये विनिक्षिप्याच्छादयेत् पुनरन्यतः ।।२५।।

वामहस्ते विनिक्षिप्याच्छाद्य दक्षिणपाणिना ।
शैवं पञ्चाक्षरं मन्त्रमष्टोत्तरशतं जपेत् ।।२६।।

ततः शुद्धजलं हस्तेनाऽऽच्छाद्य प्रजपन् मनुम् ।
सह तारेण मूलेन स्नापयेद् भस्मनाम्भसा ।।२७।।

नमो भवाय रुद्राय शर्वायोग्राय शम्भवे ।
नमो विभूतिरूपाय सिद्धरूपाय ते नमः ।।२८।।

[७]इति मन्त्रेण सम्मर्द्य सकृद् यावदपेक्षितम् ।
प्रत्यङ्गमेतैर्मनुभिर्धारयेदाशिरः पदम् ।।२९।।

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remembering Guru and Śiva. He should also contemplate on Liṅga, the form of Śiva and Guru after getting up from the bed (23). He should cast aside the old clothes and wear the fresh clean ones and then should wash the feet and hands, besmear the sacred ash and wear the Rudrākṣa (24).

Besmearing of Sacred Ash

Appropriate proportion of sacred and soft ash should be taken and kept in a pot and cover it with another pot (25). Sacred ash should be taken and kept on the left hand and cover with the right hand and then chant the Pañcākṣara hymn for 108 times (26). Then pure water should be taken in hand and covered chanting the Pañcākṣara hymn. The sacred water mixed with ash should be sprinkled over the body. This is called bathing by the sacred ash (27). I bow unto Śambhu manifested as the form of Bhava, Rudra, Śarva, Ugra and Śambhu. I again bow unto Śiva, the form of the Siddha and splendour of Śiva. The sacred ash is to be taken in hand as required and anointed throughout the whole body from the head to the feet

मूर्धनि प्रणवेनादौ भाले पञ्चाक्षरेण वै ।
सद्योजातेनाक्षियुगे वामदेवेन कर्णयोः ।।३०।।

कण्ठेऽघोरेण मन्त्रेणांसयोस्तत्पुरुषेण तु[६] ।
वक्षसीशानमनुना सर्वैर्नाभावथोदरे ।।३१।।

नमः शिवाय रुद्राय भवायोरुद्वये शिवे ।
नम उग्राय कालाय न्यसेज्जङ्घाद्वये तथा ।।३२।।

नमः शिवाय शान्ताय पादयोरुपरि न्यसेत् ।
पादाङ्गुलीषु दशसु मन्त्रैरेतैर्विलेपयेत् ।।३३।।

वामपादकनिष्ठादिक्रमाद् भस्म विलेपयेत् ।
दक्षपादकनिष्ठान्तं प्रादक्षिण्येन सुन्दरि ।।३४।।

नमस्ते ऊर्ध्वलिङ्गाय ऊर्ध्वलिङ्गाय ते नमः ।
नमो हिरण्यलिङ्गाय हिरण्यलिङ्गाय ते नमः ।।३५।।

नमः सुवर्णलिङ्गाय सुवर्णलिङ्गाय ते नमः ।
नमस्ते दिव्यलिङ्गाय [१]नमो दिव्याय ते नमः ।।३६।।

(28-29). Sacred ash should be besmeared to the hand chanting the Praṇava hymn, to the fore head chanting the Pañcākṣara hymn, to both the eyes reciting the Sadyojāta hymn and to both the ears uttering the Vāmadeva hymn (30); to the throat by Aghora hymn, to both the neck reciting the Tatpuruṣa hymn, to chest uttering the Iśāna hymn and the sacred ash is to be besmeared on the belly and navel reciting all the Pañcabrahma hymn (31). Sacred ash is to be besmeared on both the thighs chanting the hymn 'Namah Śivāya Rudrāya ca' and 'Namo Bhavāya' and again on both the thighs reciting the hymn 'Namah Ugrāya' and 'Namah Kālāya' (32). Upper part of the legs should be besmeared uttering the hymn 'Namah Śivāya', 'Namah Śāntāya', then all the ten fingers of the feet are to be besmeared chanting all the hymns mentioned above (33). O the beautiful Goddess ! the sacred ash is to be besmeared starting from the little finger of the left leg to the little finger of the right leg reciting the following hymns (34). 'I bow unto Ūrdhvaliṅga', 'again and again I bow unto Ūrdhvaliṅga', 'I bow unto Hiraṇyaliṅga', 'again and again I bow unto Hiraṇyaliṅga' (35). I bow unto Goldenliṅga, again and again I bow unto Goldenliṅga, I bow unto Divineliṅga, again and again I bow unto

नमो भवाय लिङ्गाय भवलिङ्गाय ते नमः ।
नमः शिवाय लिङ्गाय शिवलिङ्गाय ते नमः ।।३७।।

अग्निमन्त्रद्वयेनाथ गुल्फयोर्विन्यसेत् क्रमात् ।
विन्यसेद् दक्षिणे बाहौ भुजे चापि च कूर्परे ।।३८।।

मणिबन्धे तथा वामबाहौ च भुजकूर्परे ।
मणिबन्धक्रमेणैतैर्मन्त्रैर्भस्म तु[10] धारयेत् ।।३९।।

ज्वालाय [11]ज्वाललिङ्गाय नम आत्माय ते नमः ।
आत्मलिङ्गाय च नमो नमस्ते परमाय च ।।४०।।

नमः परमलिङ्गाय शिवाय [12]त्वरकन्धरे ।
नमस्त्रिशूलिने[13] पृष्ठे महादेवाय पार्श्वयोः ।।४१।।

नमस्ते शम्भवे तुभ्यमलिकाक्षाय कक्षयोः ।
सह तारेण मूलेन सर्वाङ्गे भस्म लेपयेत् ।।४२।।

सभस्मकरक्षालननिषेधः

न क्षालयेत् करौ धृत्वा शरीरे भस्म सुन्दरि ।
निपतेत् तत्पयोबिन्दुरेनं पातयति ध्रुवम् ।।४३।।

Divinelinga. I bow unto Bhavalinga, again and again I bow unto Bhavalinga. I bow unto Śivalinga, again and again I bow unto Śivalinga (36-37). Sacred ash should be besmeared on the two ankles reciting the hymn 'Agni' etc[3]. Thus right hand, arm, elbow and wrist and left hand, arm, elbow and wrist are to be besmeared with the sacred ash reciting the following hymns (38-39). 'Jvālāya namah', 'Jvālalingāya namah', 'Ātmane namah', 'Ātmalingāya namah' (40). 'Paramalingāya namah', 'Śivāya namah' – the lines of neck are to be besmeared reciting the above hymns, back reciting the hymn 'Triśuline namah' and to ribs reciting the hymn 'Mahādevāya namah' (41). Sacred ash is to be besmeared on the two arm pits reciting the hymn 'I bow unto Śambhu who possesses the eye like bees' and the whole body is to be besmeared with the sacred ash chanting the original hymn (Pañcākṣara) prefixed with Praṇava (42).

Prohibition of Washing the Hand after Besmearing

O the epitome of beauty ! the hand should not be washed after besmearing the sacred ashes throughout the whole body because dropping

पञ्चाक्षरमन्त्रजपः

ततो गुरूक्तमार्गेण मम पञ्चाक्षरं जपेत् ।
सहस्रं त्रिशतं वापि शतमष्टोत्तरं तु वा ।।४४।।

जप्त्वा तदनु देवेशि स्तुवीतानेन नित्यशः ।
भावयन् शिवलिङ्गात्मा(त्म)गुरूणामेकरूपताम् ।।४५।।

शिवस्तुतिः

नमः शिवाय गुरवे गुरवे शिवरूपिणे ।
शिवलिङ्गाय गुरवे शिवाय गुरवे नमः ।।४६।।

सद्योजाताय सत्याय सत्यारामाय ते नमः ।
नमो भवोद्भवायाथ शिवाय गुरवे नमः ।।४७।।

नमोऽष्टमूर्तये तुभ्यमष्टात्रिंशत्कलात्मने ।
नमस्ते वामदेवाय शिवाय गुरवे नमः ।।४८।।

नमो ज्येष्ठाय [१४]श्रेष्ठाय कालाय कलिवैरिणे ।
नमो बलाय देवाय शिवाय गुरवे नमः ।।४९।।

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of a little of water from the hand on the ground is sure to cause the fall of the person (43).

Chanting of Pañcākṣara Hymn

The Pañcākṣara hymn is to be chanted in accordance with the instruction of Guru one thousand times, three hundred times or hundred and eight times (44). O Goddess ! while performing japa, the bearer of Liṅga should contemplate on the unity of Śiva, soul and Guru[4] (45).

Singing of the Glory of Śiva

I bow unto Śiva who is Guru himself and Guru as the form of Śiva. I bow unto Śivaliṅga as the image of the Guru and Guru as the form of Śiva (46). I bow unto Sadyojāta, the Truth, the Śiva who ever enjoys the nature of truth ; I bow unto Guru the form of Śiva who is the originator of the whole universe (47). I bow unto you as Aṣṭamūrti (the eight-fold images), who is endowed with the thirty eight Kalās. I bow unto Vāmadeva, Guru and the form of Śiva (48). I bow unto the Supreme, the most eminent destroyer, the enemy of Kaliyuga, omnipotent God Śiva and

नमो बलप्रमथिने मनोन्मनाय ते नमः ।
नमस्तेऽघोररूपाय शिवाय गुरवे नमः ।।५०।।

सर्वेभ्यः शर्वशर्वेभ्यो घोरघोरतराय च ।
नमस्ते रुद्ररूपेभ्यः शिवाय गुरवे नमः ।।५१।।

नमस्तत्पुरुषायाथ महादेवाय ते नमः ।
नमस्ते वीरशैवाय शिवाय गुरवे नमः ।।५२।।

वीरशैवमतेशाय महावीराय शम्भवे ।
नमस्ते वीरशैवाय शिवाय गुरवे नमः ।।५३।।

ईशानाय नमस्तुभ्यमीश्वराय नमोऽस्तु ते ।
मीढुष्टमाय महते शिवाय गुरवे नमः ।।५४।।

सुभुक्तकालकूटाय कद्रुद्राय प्रचेतसे ।
पराय फणिभूषाय शिवाय गुरवे नमः ।।५५।।

गङ्गाधराय गौराय गौरीनाथाय विद्महे ।
धीमहीशाय देवाय तन्नो रुद्रः प्रचोदयात् ।।५६।।

Guru (49). I bow unto the destroyer of the demon, named, Bala, the one who takes the mind to the sphere of 'Unmanī'[5]. I bow unto Śiva who is of the nature of Aghora and as the form of Guru (50). O Śarva ! I perceive all kinds of Śarvas (Rudras), their freightening and ever freightening nature and I bow unto the most abhorrent nature of Śiva who is both Śiva and Guru (51). I bow unto Mahādeva as the form of Tatpuruṣa. I bow unto Śiva, the Guru who is the form of Vīraśaiva order (52). I bow unto Mahāvīra Śambhu who is the Lord of Vīraśaiva order, again I bow unto Vīraśaiva discipline and the Guru who is the form of Śiva (53). I bow unto you as the form of Īśāna, I bow unto you as the Īśvara. I bow unto the great Guru as the form of Śiva, the Mīḍhuṣṭama[6] (who is the fulfiller of all aspirations) (54). I bow unto you as the form of Varuṇa who drinks the deadly venom and punishes the evil doers. I bow unto Guru as the form of the supreme Śiva who is adorned with the snakes (55). I know the bearer of Ganges, the white complexioned spouse of Pārvatī. I meditate on the Lord of all. May this God Rudra inspire us in all noble deeds (56). I bow unto Guru as the form of Śivaliṅga and also the form of Śiva, unto

शिवलिङ्गाय गुरवे गुरवे शिवरूपिणे ।
लिङ्गप्राणैकरूपाय प्राणलिङ्गाय ते नमः ।।५७।।

एतैर्द्वादशभिः श्लोकैस्त्रिकालं प्रत्यहं शिवे ।
पूजयित्वा स्तुवेन्मां यो लिङ्गरूपिणमव्ययम् ।।५८।।

नित्यं भावयतां मर्त्यो नराणां चर्मचक्षुषाम् ।
धृत्वा मानुषरूपं[15] तु शिवोऽहं परमार्थतः ।।५९।।

यस्मिन् दिने पठेत् स्तोत्रमिदं भक्त्योषसि प्रिये ।
तदेव सुदिनं तस्य नान्यथा परमार्थतः ।।६०।।

उषसीश्वरपूजनम्

समाप्योषसिकं कर्म प्रयतो निर्गमेद् बहिः ।
यद्यस्ति भक्तिः शक्तिश्च पूजयेदुषसीश्वरम् ।।६१।।

यावल्लब्धेन देवेशि पत्रपुष्पाक्षतादिभिः ।
सम्पाद्य पूर्वदिवसे सर्वदोषसि पूजयेत् ।।६२।।

नित्यं पूजोषसि शिवे मध्याह्ने सायमेव च ।
सायं प्रातरशक्तौ तु पूजयेत् सर्वादोषसि ।।६३।।

Prāṇaliṅga as the unison of Liṅga and Prāṇa (57). O Śivā ! the wearer of Liṅga who regularly worships me for three times singing the twelve verses containing the divine glory of mine, the imperishable one, is only the form of mine though he resides among the mortal ones (58-59). O dear ! that day is considered to be auspicious on which the devotee devoutedly sings the aforesaid glory of mine, his other days are futile (60).

Morning Worship

One should go out only after fulfilling the regular duties of the morning. If he possesses devotion for Īśvara, then he should also adore Śiva in the morning as per his capacity (61). O Goddess ! he should collect the ingredients such as the leaves, flowers, rice etc. whatever is available easily one day before the worship (62). O Śive ! he should regularly perform worships three times a day i.e. in the morning, noon and evening. One who is incapable of performing worship in the evening and noon must

शक्तावुषस्यर्चनायामर्चयेदन्यथा शिवे ।
सन्ध्यायामर्चयेन्नित्यं यथारुचि तथा भवेत् ॥६४॥

नित्यं त्रिकालतो नित्यं मध्याह्नेऽर्चनमैच्छिकम् ।
नित्यं प्रातश्च सायं च पूजा नित्यैकदा शिवे ॥६५॥

अशक्तश्चासहायश्च यथेच्छं पूजयेत् सदा ।
शक्तोऽपि यो न कुरुते रौरवे नरके वसेत् ॥६६॥

सत्यामपि च सामग्र्यां शक्तावपि ममार्चने ।
न पूजयेद् यः शाठ्येन कामुको विषयातुरः ॥६७॥

कर्मज्ञानोभयभ्रष्टो निमग्नो दुःखसागरे ।
रौरवे नरके घोरे वसेदाचन्द्रतारकम् ॥६८॥

प्राणिषु श्रेष्ठत्वक्रमः

भूतानां प्राणिनः श्रेष्ठा बुद्धिमन्तस्ततोऽधिकाः ।
ततस्ततोऽपि च बृहद् [16]बृहदाकृतयो जनाः[17] ॥६९॥

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perform worship in the morning (63). O Śive ! if one is unable to perform worship in the morning must perform it regularly in the evening. Time may be preferred according to interest (64). O Śive ! worship should be performed regularly thrice a day or only in the noon according to interest. Thus regular worship may also be performed once either in the morning or in the evening (65). One who is capable or helpless may perform the regular worship as per his will. One is sure to suffer in the heinous Raurava hell provided he does not perform the regular worship despite of being capable (66). One who pretends and does not perform my worship, despite of being capable and in possession of all necessary ingredients for worship, such wretched sensuous and indulgent person who is deviated from both the action and knowledge ever remains immersed in the ocean of miseries. He resides in heinous hell till the moon and the stars remain in the sky (67-68).

Hierarchy of Beings

Animates are better than the inert. Among the animates, those that possess intellect are superior and again among them, the beings who are

सर्वोत्तमा हि मनुजास्तत्र विप्रा महोत्तमाः ।
[१८]वेदिनः कर्मकर्तारस्तदर्थज्ञा विशेषतः ।।७०।।

ततो वेदान्तसारज्ञास्ततः संन्यासिनः पराः ।
ततः पाशुपताः श्रेष्ठा लिङ्गिनस्तु ततोऽधिकाः ।।७१।।

ततोऽधिका महाश्रेष्ठा वीरमाहेश्वराः शिवे ।
न तेभ्यो ह्यधिकः कश्चिद् वीरशैवाश्रयात् परः[१९] ।।७२।।

तावन्महिमसम्पन्नो वीरशैवः परः शिवः ।
साक्षान्मद्रूपतामेत्य वीरशैवमती[२०] भवेत् ।।७३।।

वीरशैवचर्या

निगृहीतेन्द्रियग्रामः सुविविक्तसमाश्रयः ।
यदि स्याद् ध्याननिरतः स तरेद् विपदं लघु ।।७४।।

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more evolved are undoubtedly far better (69). Human beings are superior among all such beings and Brāhmin is far higher in hierarchy. Among all the Brāhmin, the knower of Veda, the observer of rites and rituals and the knower of the significance of knowledge are gradually superior (70). One who knows the essence of Vedānta is considered to be higher but the ascetic is higher than the former, the follower of Pāśupata śaiva discipline is higher than the previous ones and the wearer of Iṣṭaliṅga is greater than the former (71). O Śive ! Vīramāheśvara is the supreme among all the aforesaid categories. Among all the followers of the Vīraśaiva disciplines, no one is superior to Vīramāheśvara (72). Vīraśaiva who is endowed with such glory, ultimately attains me. Such follower of Vīraśaiva assumes my form (73).

Conduct of Vīraśaiva

One who possesses control over his senses, resides in solitude and ever meditates on me, successfully overcomes all miseries (74). One who

स यद्यदृढवैराग्यः सरागी विषयातुरः ।
स भूयो जायत इति न दुःखाय सुखाय हि ।।७५।।

न यावद् दृढवैराग्यं न यावद् विषयास्पृहा ।
न तावल्लभते मुक्तिं विधूतविषयो यतः ।।७६।।

यदा विनाशः प्रारब्धकर्मणः फलभोगतः ।
सञ्चितस्य स्वविज्ञानसंश्लेषात् तदैष्यतः ।।७७।।

सवासनं महादेवि भक्तस्य शिवलिङ्गिनः ।
वीरशैवमतस्थस्य मुक्तिः करतले स्थिता ।।७८।।

द्वैविध्यं व्यवहारस्य यदा नाशः सवासनम् ।
यदेवाखण्डविज्ञानं वीरशैवस्तदा भवेत् ।।७९।।

अनालक्षितलोको यः सर्वदा[२१]न्नमिताशनः ।
अजागरूकश्चास्वप्नो वीरशैवः[२२] स उच्यते ।।८०।।

यदि गच्छेत् क्रमेणैव सोऽनायासेन मुच्यते ।
आरुह्य यः पतेद् भूयो व्यवधानेन मुच्यते ।।८१।।

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is not steady in detachment, rather is unduly attached and hankers for sensuous enjoyment, is sure to take birth again and again. The present life being spent is considered to be happy (not miserable) (75). Till one attains the firm detachment and the propensities for sense gratification are not ceased, can not attain liberation, since he is not free from the attachment of the senses (76). When the deeds of the previous lives are consumed and the results are dissipitated and the results of the reserved deeds are destroyed by self-knowledge and the generation of the future Karma is ceased due to the non-attachment for the results of the action. O the supreme Goddess ! for such Vīraśaiva liṅgī, the liberation is easily accessible (77-78). When all the conducts and desires pertaining to the waking and sleeping states are dissipitated, the ceaseless perfect knowledge arises. Such devotees are called Vīraśaiva (79). Devotee who is unattached to the worldly affairs and takes a limited food and transcends the states of waking and sleeping[7], is called the Vīraśaiva (80). One who ascends (on the spiritual states) gradually, easily gets rid off the bondage. If one jumps

नहि कल्याणकृत् कश्चिद् दुर्गतिं देवि गच्छति ।
धृत्वा लिङ्गं मम शिवे कथं यास्यति रौरवम् ।।८२।।

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
गृहेषु लिङ्गिनामेव व्रतभ्रष्टोऽभिजायते ।।८३।।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ।
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।।८४।।

यतते च ततो भूयः संसिद्धौ गिरिनन्दिनि ।
क्रमेण कुरुते वीरशैवे वीरसमाश्रयम्[२३] ।।८५।।

मतस्य मम जिज्ञासोश्चरमं जन्म तस्य तत् ।
स्वरूपं यत्नतः प्राप्य याति किं नो पदं मम ।।८६।।

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
अनेकजन्मसंसिद्धस्ततो याति शिवं पदम् ।।८७।।

तपस्विभ्योऽधिको लिङ्गी ज्ञानिभ्योऽपि मतोऽधिकः ।
[२४]कर्मिभ्यश्चाधिको योगी[२५] शिवलिङ्गी विशिष्यते ।।८८।।

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to a higher stage, falls suddenly and so liberation is delayed (81). O Goddess ! one who adopts the auspicious means is never liable to suffering.[8] How can one fall in heinous hell as Raurava who wears my Liṅga (82) ? Such deviate of the sacred observance, on account of virtuous deeds performed in the past lives, enjoys for many years in the virtuous spheres and then takes birth in the house of a Liṅgī (83). Such birth is regarded as unique. He regains his previous states by performing and revoking his intelligence (84). O the daughter of the mountain ! he again endeavours and gradually achieves the state of 'Vīra' by entering into the discipline of Vīraśaivism (85). One who adheres to my discipline, for him this life is the last one. One who makes sincere effort to achieve me, why should he not achieve me ? (86). Devotee is gravitated towards me on account of the spiritual proficiency gained in the past lives and thus attains the supreme state of Śiva by the penance of many lives (87). The wearer of Liṅga is superior to all ascetics, greater than wise persons and higher than the persons who are adept in rituals and yoga (88).

पूजाकाल:

उषःसूर्योदयात् पूर्वं मुहूर्तावध्यनेहसि ।
पूजाकालः स विज्ञेयः शिवत्वप्राप्तिकारकः ।।८९।।

अथवानन्तरं भानोरुदयादर्चयेच्छिवम् ।
मध्याह्नेऽपि तथा सायं कृत्वा नक्षत्रदर्शनम् ।।९०।।

जङ्गमभैक्ष्यनियमा:

निर्वर्त्यौषसिकीं पूजां जपस्तोत्रादिकं प्रिये[२६] ।
[२७]निर्गमेदटितुं भैक्ष्यं प्रणम्य गुरुमादितः ।।९१।।

यदि भिक्षाटनेच्छाऽऽस्ते तदा भिक्षाटनं चरेत् ।
न कर्तव्यस्त्वनियमो साधनं ज्ञानमेव हि ।।९२।।

पर्यटेल्लिङ्गिनामेव भक्तानां शिवयोगिनाम् ।
यावदिच्छन् गृहद्वारं पक्वं वाऽपक्वमेव वा ।।९३।।

Time of Worship

Duration of one Muhurt (3 hours) before the rise of sun is called the time of Uṣā. This time is known as the best period for the worship and attainment of Śiva (89). The worship of Śiva may be performed after sunrise and the worship may also be performed at midday or in the evening after perceiving the stars (90).

Rules for Collection of Alms by Jangamas

After fulfilling the morning worship, recitation of mantras and singing the divine glories etc., śivayogī should go for collecting alms after bowing to and taking permission of Guru (91). Śivayogī should go out for collecting alms if he so desires because there is no compulsion for this. Knowledge is the only means for achievement (92). Liṅgī should visit the house of the devotee of Śiva only for collecting the alms. He should receive food cooked or uncooked only as per requirement (93). Śivayogī should be adorned with the ringing bell in his feet or keep a small or big bell in his hand ; he should blow the conch shell or the instrument made

निबद्धपादघण्टो वा घण्टो वा जयघण्टिकः ।
शङ्खश्च शृङ्गिनादो वा दण्डघण्टोऽपि पर्यटन् ॥९४॥

रुद्राक्षाणां च मालाभिः कन्थाकम्बलभूषितः ।
विज्ञापयित्वा गृहिणः कयाचिच्छब्दसंज्ञया ॥९५॥

गृहिणा जङ्गमसत्कारो विधेयः

भिक्षेत्याज्ञापयेल्लिङ्गी गुरुधर्ममनुस्मरन् ।
गृही वा गृहिणी वापि मत्वा जङ्गममानयेत् ॥९६॥

शिवबुद्ध्याऽर्चयित्वा तं सन्तृप्तं प्रेषयेत् पुनः ।
यद्यपक्वं समानीतं पक्वं कृत्वाऽर्पयेन्मम ॥९७॥

यदि स्यात् पक्वमानीतमश्नीयादर्पितं मम ।
न चैकभुक्तिनियमो नोपवासादि नो व्रतम् ॥९८॥

त्रिकालमर्चयेल्लिङ्गं विहरेत यथासुखम् ।
विषयेन्द्रियसंरोधं नैरन्तर्येण यावता ॥९९॥

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of horn or should tie a ring in his stick and ring it while roaming about (94). He should wear the garland of Rudrākṣa and cover his body with the Kanthā and blanket and inspire the householder to give alms with symbolic words (95).

Hospitality of Jaṅgama by Householders

If a wearer of Liṅga comes to the house and begs for the alms, the householder either man or woman should receive and bow unto him remembering the tradition and the instruction of Guru assuming him to be Jaṅgama (96). The Jaṅgama should be considered and worshipped as Śiva and should be seen off fully satisfied. If he has brought with himself the uncooked food, then that should duly be cooked and offered to me (97). If he brings the cooked food, then that is to be accepted after offering me. For Jaṅgamas, there are no injunctions for taking food once only or keeping fast and observing vows (98). He should worship Liṅga for three times, roam about with pleasure after having full control over the senses and make his conduct effortless (99). The Jaṅgama who makes all efforts

यत्नेन यतते लिङ्गी तावल्लघु सुखं व्रजेत् ।
यथैव गच्छन् मार्गेषु शीतवातातपादिकम् ॥१००॥

विषह्य लघु देवेशि स्वपदं चाधिगच्छति ।
न स्त्रीषु नैवानर्हेषु नाधर्मेष्वपि जन्मसु ॥१०१॥

न तिर्यगादिनीचेषु जायते वीरशैवगः ।
वीरशैवमतस्थं यः पूजयेच्छिवरूपिणम् ॥१०२॥

निस्तारयति दातारं दशपूर्वान् दशापरान् ।
यस्तिरस्कुरुते मूढः शिवलिङ्गिनमीश्वरि ॥१०३॥

स कोटिकुलसंयुक्तो रौरवे नरके वसेत् ।
तदेतत् कथितं देवि वीरशैवस्य लक्षणम् ॥
आचारश्च फलं चापि किं भूयः श्रोतुमिच्छसि ॥१०४॥

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते वीरशैव[28] दीक्षाप्रकरणे [29]लिङ्गधारणस्वरूपनिरूपणं नामाष्टमः पटलः समाप्तः[30] ॥८॥

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to tread the right path, easily achieves happiness and is able to face the adverseries like cold, storms and heat etc. (100). O Goddess ! such Vīraśaiva devotee reaches the ultimate end bearing the sufferings of the path and never takes birth as a woman or in the family of an incapable and non-religious person. He also does not take birth in the lower species of animals such as birds etc. (101-102). The devotee of Vīraśaivism who worships Jaṅgama as Śiva, causes emancipation of his ten posteriors (102-103). O Goddess ! on the contrary, the wretched who condemns the wearer of Liṅga, suffers in the heinous Raurava hell along with his millions of generations. O Goddess ! thus I have enunciated to you the characteristics, religious conducts and their results of Vīraśaiva discipline. What more do you want to know ? (104).

*Here ends the eighth chapter of Pārameśvaratantra,
the propounder of Śaiva non-dualism describing
the nature of the wearer of Liṅga while
enunciating the procedure of
Vīraśaiva initiation. || 8 ||*

Notes and References (in Sanskrit Text)

१. स्त्रिशूल–ग. घ. ङ.।

२. इतः परम्–"तारतम्येन यत्प्राप्तं प्रवृत्त्या गच्छ वा हरात्" इत्यधिकः पाठः–घ., तदनावश्यकः, अग्रे (श्लो. ५) विद्यमानत्वात्।

३. श्लोकद्वयं (१०–११) नास्ति–ग. घ.।

४. योगिनः–कटि.।

५. पराः–ग. घ.।

६. निद्रायाः–ख. घ. ङ.।

७. श्लोकयोः (२९–३०) विपर्ययः–ग. घ.।

८. वै–ख.।

९. दिव्यलिङ्गाय–ख.।

१०. सु–घ. ङ.।

११. ज्वल–घ. ङ.।

१२. पर–घ. ङ.।

१३. लिङ्गिने–घ.।

१४. कालाय–क.।

१५. रूपेण–ग. घ. ङ.।

१६. बहुधा–घ. ङ.।

१७. पुनः–घ. ङ.।

१८. "ततः..... वेदिनः...... ततो वे....ततोऽधि" इत्ययं पङ्क्तीनां क्रमः–ग. घ.।

१९. शैवमतं भवेत्–घ. ङ.।

२०. मतं–ख. ग. घ.।

२१. दान्य–क. ख.।

२२. शैवस्तथा भवेत्–घ.।

२३. श्रये–घ.।

२४. "कर्मिभ्यश्चाधिको योगी शिवत्वप्राप्तिकारकः। अथवा... पूजाकालः स विज्ञेयः शिवलिङ्गी विशिष्यते। उषः...... मध्याह्ने" इत्ययं पङ्क्तीनां क्रमः–ग. घ.।

२५. योगिभ्यः–क., श्चापि योगी यः–घ.।

२६. शिवे–ख.।

२७. निर्गच्छ–ख.।

२८. 'वीरशैव' नास्ति–ख. ग. घ. ङ.।

२९. 'लिङ्ग......नाम' नास्ति–ख. ग. घ. ङ.।

३०. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. See *Bhagavadgītā* 6.37
2. See *Dakṣasmṛti* 7.31-32
3. "अग्निरिति भस्म। वायुरिति भस्म। जलमिति भस्म। स्थलमिति भस्म। व्योम इति भस्म। सर्वं वा इदं भस्म" (*Bhasmajābālopaniṣad* 1.3). Hymn for besmearing the sacred ash.
4. Similar view has been expressed in *Yoginīhṛday Nigamārtha* (2.48) and *Koulikārtha* (2.51-52)
5. See *Amanaska yoga*.
6. This word has been used in Rudrādhyāya (16.51) of *Śuklayajurveda* which means one who fulfils all desires.
7. "निद्रादौ जागरस्यान्ते" of *Vijñāna Bhairava* also signifies the same state.
8. See *Bhagavadgītā* 6.40-46

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नवमः पटलः

वीरशैवमतमाहात्म्यनिरूपणम्

श्रीदेव्युवाच

नमश्चैतन्यरूपाय नमः पञ्चमुखाय ते ।
वद विस्तरतो देव वीरशैवस्य विक्रमम् ।।१।।

कथिता मतभेदास्ते लक्षणादि निरूपितम् ।
वीरशैवमतस्यात्र[1] महिमा वर्णितस्त्वया ।।२।।

उक्ताधिकारी ज्ञानेन वीरशैवमतं गतः ।
यथोक्तफलमाप्नोति शुश्रावेदं मयाऽखिलम् ।।३।।

सहवासबलेनान्यो वासनावासितोऽपि वा ।
स्वस्थः परवशो वाऽपि क्रमेण ह्युत्क्रमेण वा ।।४।।

Chapter - 9

EMINENCE OF VĪRAŚAIVA DISCIPLINE

Goddess enquires —

I bow unto you, the epitome of pure consciousness, the possessor of five faces. O Lord ! kindly describe, in details, the glory of the Vīraśaiva discipline (1). You have enunciated the various categories and characteristics of śaiva disciplines and also depicted its eminence (2). When one who possesses the aforesaid eligibility and have its knowledge enters into the Vīraśaiva discipline, attains the adequate results, I have learnt this all (3). O Śiva ! if one accepts the Vīraśaiva discipline on account of the company of good people, arising of the past dormant desires, willingly or by other's inspiration serially or non-serially without consulting scriptures or following the instruction of Guru without possessing the knowledge and power of discrimination,

न शास्त्राचार्यशिक्षाऽऽस्ते न ज्ञानं न विवेकता ।
हठाद्वा बुद्धितो वाऽपि कार्यार्थी वा भयातुरः ।।५।।

अलब्धसम्यग्ज्ञानश्च न स्थैर्यं नापि चापलम् ।
वीरशैवमतं प्राप्य कां गतिं शिव गच्छति ।।६।।

अभावादधिकारस्य वीरशैवमतं व्रजेत् ।
न [२]कच्चिदुभयभ्रष्टः प्राप्तत्यागेन शङ्कर ।।७।।

ईश्वर उवाच

यथोक्तस्य यथोक्तं स्यात् फलं चापि गतिर्गतिः ।
किन्त्वन्येषां प्रवक्ष्यामि महिमानं गतिं त्वयि ।।८।।

काश्यां मरणान्मुक्तिः

यथान्धो वापि पङ्गुर्वा मूको वा बधिरोऽपि वा ।
उन्मत्तो वापि सर्वज्ञो दरिद्रो वा महीपतिः ।।९।।

पुण्यवानपि पापी वा साधुर्वा दुर्जनोऽपि वा ।
यदि शुद्धोऽप्यशुद्धो वा काशीं प्राप्य भवेज्जनः ।।१०।।

प्रवेशमात्रेण शिवे पञ्चक्रोशात्मके मयि ।
अहमेव हि ते सर्वे वीरशैवमते तथा ।।११।।

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due to obstinacy or by reasoning, for fulfilling an aim or due to fear because of non-possession of true knowledge, having neither steadiness, nor dynamism, then what would be his fate?[1] (4-6). O Śaṅkar ! if one enters into the Vīraśaiva discipline without acquiring the adequate eligibility for the same, is he deviated from both the sides after death ? (7).

God Replies —

As you know that one is destined to secure the result of his deeds, I am depicting the significance and destiny of the deeds and their results for the benefit of others (8).

Liberation on Death in Kāśī

As the blind, lame, dumb, deaf, insane, wise, poor or king, virtuous or sinner, noble or wicked, pious or unpious, attains me merely by entering into Kāśī or within the boundary of Pañcakrośi, in the same way all who enter into Vīraśaiva discipline are sure to attain me (9-11).

वीरशैवमतप्रवेशमात्रान्मुक्तिः

प्रवेशमात्रेण शिवे मम शैवमते नरः ।
सोऽहमेव न सन्देहः किमु वीरशिवो यदि ॥१२॥

क्षुधितस्यापि तृप्तस्य शर्करा मधुरा यथा ।
ज्ञानिनोऽज्ञानिनश्चापि वीरशैवं सुखप्रदम् ॥१३॥

भयं नास्तीति विषये ह्यनुरक्तो भवेद्यदि ।
संत्यक्त[3]स्वोचिताचारः स पतेद् रौरवे चिरम् ॥१४॥

निगृहीतेन्द्रियग्रामो नियुक्तध्यानतत्परः ।
अनपेक्षः स्वतः प्राप्तेऽप्यात्मध्यानपरायणः ॥१५॥

एकान्तभक्तिरीशाने यत्सर्वत्र तदीक्षणम् ।
अहन्ताभावनाखण्डशान्तिः प्राणिदयापरः ॥१६॥

इत्यादिशासनोपेतः सत्क्रमात् कालमन्वहम् ।
स्थितस्य दैवयोगेन यद्यबाधं जनुष्मताम् ॥१७॥

Liberation on Mere Entering into Vīraśaiva Discipline

O Śive ! the devotee surely attains me by merely adopting my Śaiva principle. What to speak of the devotee who enters into Vīraśaiva discipline ? (12). As the sugar remains sweet for both the hungry or satisfied persons, in the same way the Vīraśaiva discipline imparts pleasure to both the wise and unwise (13). If one remains infatuated with the worldly pleasures thinking that there is no harm in it and discards the righteous disciplines, fall for ever into the heinous hell of Raurava (14). On the other hand, if one remains engrossed in meditation having full control over all his sense organs, does not expect anything and is satisfied with whatever is easily received by him and adept in meditating on self, with profound single minded devotion, perceives Him (God) everywhere, attains unhampered peace owing to the awareness of self and one who is compassionate to all beings adheres to all the rules and regulations duly prescribed by the scriptures and spends his life by observing the duties gradually and steadily, does not harm anybody as long as alive by the grace of God (15-17). O the

क्वचिदेव भवेच्चित्तं निशामय[४] महेश्वरि ।
यदि पीडापरो मूढः स पतेन्नात्र संशयः ।।१८।।

यथा कथञ्चिद् यो वीरशैवः सञ्चितपुण्यतः ।
यदा कदा वा भवति तदा सोऽहं न संशयः ।।१९।।

विना ममानुग्रहेण प्रवेशो लभ्यते नृभिः ।
न शैवमात्रे देवेशि वीरशैवमते [५]किमु ।।२०।।

तत्सर्वकर्मविलयः सर्वपुण्यफलोदयः ।
वीरशैवव्रतं तेन लभ्यते देवि नान्यथा ।।२१।।

अनाद्यादिषु भेदेषु यत्र यत्र स्खलेद् व्रते ।
कृपया मम कल्याणि वीरशैवेन शुद्ध्यति ।।२२।।

वीरशैवेन वर्ज्या विषयाः

[६]वीरशैवमतं प्राप्य यो बुद्ध्या विषयातुरः ।
श्वानयोनिशतं गत्वा चाण्डालो भुवि जायते ।।२३।।

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consort of Maheśvara ! the inner self of such person becomes intensely calm and tranquil. Any fool that inflicts pain to him is sure to fall (18). If any Vīraśaiva attains the aforesaid state on account of his accumulated past virtuous deeds, surely ever attains me (19). O Goddess ! one is not able to enter into any sect of śaiva discipline without my grace. What to speak of the Vīraśaivism order (20)?. O Goddess ! when the results of all non-virtuous deeds are dissipated and the result of all virtuous deeds arise, then only one attains the discipline of Vīraśaiva, not by any other means (21). O the virtuous ! whenever a devotee belonging to the sect of Ādi or Anādiśaiva deviates from the path, is again purified by entering into Vīraśaiva discipline with my grace (22).

Prohibitions for Vīraśaiva

If one's intellect is infatuated with the sensuous gratification despite of having accepted the Vīraśaiva discipline, he is sure to take birth in the canine species hundreds of times and then is to be born in the family of an untouchable. (23). If one indulges in violence towards

वीरशैवमतं प्राप्य यः कुर्यात् प्राणिहिंसनम् ।
कर्मणा मनसा वाचा स वसेद् रौरवे चिरम् ।।२४।।
वीरशैवव्रतं प्राप्य यः कुर्यात् परपीडनम् ।
भोगार्थं सङ्ग्रहं मद्यं मांसं स्त्रीं च कलञ्जनम् ।।२५।।
स्वर्णस्तेयं दिवानिद्रां सर्वदैकान्नभोजनम् ।
प्राकृतैः सह सङ्गं च सङ्गत्यागं च लिङ्गिनाम् ।।२६।।
स कोटिजन्मसु ७श्वा वै चाण्डालो भुवि जायते ।
वाहनं जनसङ्गं च स्त्रीकथालौल्य८मेव च ।।२७।।
अनादरं तथाऽऽलस्यं वीरशैवो न कारयेत् ।

वीरशैवलक्षणम्

यः पश्यत्यन्धवद्रूपं शब्दविद् बधिरोपमः ।।२८।।
काष्ठवद् दृष्टदेहो यो वीरशैवः स उच्यते ।
न बुद्ध्या चिन्तयेदर्थं वीरशैवव्रते सकृत् ।।२९।।

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other living beings by action, mind and speech, then he suffers for ever in the heinous hell of Raurava (24). If one inflicts pain to others, collects the objects for enjoyment and enjoys the liquor, meat, women and intoxicating drug, steals the gold, sleeps during the daytime, always takes food alone, lives in the company of fools and leaves the company of the wearers of Liṅga, then he takes millions of births in canine species before taking birth in the family of untouchable on the earth (25-27). Vīraśaiva devotee should neither use vehicle nor should he generally mixup with the people, nor should he indulge in conversing with or seeing women, nor should he be disrespectful or lethargic (27-28).

Characteristics of Vīraśaiva Devotee

Vīraśaiva devotee reacts like a blind man seeing the women, like a deaf hearing the sound and perceives the body as if looking towards dead wood. Such person is called the Vīraśaiva (28-29). After accepting

सम्प्राप्य दुःखवाराशिं शनैर्मुक्तो भवेद् ध्रुवम् ।
न यस्यानीश्वरे चित्तं यस्य चक्षुर्न दूरगम् ।।३०।।

न प्राणिपीडनपरो वीरशैवः स उच्यते ।
मर्म विज्ञाय शास्त्रस्य यो बुद्ध्या विषयातुरः ।।३१।।

तस्य नास्त्येव नास्त्येव मत्पदप्राप्तिरीश्वरि ।
लब्धे निधौ दरिद्रस्य गोपनं तस्य जीवनम् ।।३२।।

आस्था भक्तिश्च तात्पर्यं वीरशैवस्तथा यदि ।
तिष्ठेद् गुरूक्तमार्गेण सोऽनायासेन निर्वृतिम् ।।३३।।

याति मत्कृपया नो चेद् दुःखेनायाति निर्वृतिम् ।

हठाद् वीरशैवमते प्रवेशनिषेधः

न हठात् प्रविशेद् वीरशैवव्रतमहाम्बुधौ ।।३४।।

धीमान् विना साधनेन आयाससुखकामनः[१] ।
हठाद्यत् प्रविशेद् दैवादप्रमत्तस्ततो भवेत् ।।३५।।

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the discipline of Vīraśaiva religion, the intellect of the devotee should be free from the hankering for wealth. Such person is sure to attain freedom even if he is drowned in the ocean of miseries (29-30). One whose mind is devoid of atheistic thoughts, who does not perceive distant object on the way (i.e. perceives only one step)[2], does not inflict pain to others, is called Vīraśaiva (30-31). O Goddess ! one whose intellect hankers after the objects of enjoyment, even having the knowledge of the essence of scriptures, will never be able to achieve me (31-32). As a poor person protects his acquired wealth throughout his life, in the same way for a Vīraśaiva devotee, faith is the essence of devotion. One who adheres to the path instructed by Guru, easily attains liberation by my compassion and one who does not know it, can never be free from the ocean of miseries (32-34).

Prohibition in Entrance in Vīraśaiva Discipline by Obstinacy Alone

No one should be coerced into entering into the great ocean of Vīraśaiva religion (34). If any intelligent person obstinately enters into the discipline of Vīraśaiva religion easily and without following proper

यद्यस्थिरेन्द्रियग्रामः स पतेन्नात्र संशयः ।
यथा मतेषु सर्वेषु तुरीयत्वेन शस्यते ।।३६।।
[10]संन्यास इत्ययं देवि वीरशैवस्तथाश्रमः ।
किन्तु तत्र विशेषं तु[11] वक्ष्यामि शृणु पार्वति ।।३७।।
संन्यासस्यान्यधर्मस्य वीरशैवमतस्य च ।

अलिङ्गिसंन्यासिवीरशैवजङ्गमयोः साम्यवैषम्ये

खट्वारोहं दिवानिद्रां ताम्बूलाभ्यङ्गविग्रहान्[12] ।।३८।।
सुवर्णं शुक्लवासश्चाप्यलिङ्गी वर्जयेद् यतिः ।
एकत्र वासमेकान्नं[13] रसवर्जनसङ्गमम् ।।
समाजमुत्सवं लोकं त्वलिङ्गी वर्जयेद् यतिः ।।३९।।
द्विरन्नमैच्छिकं क्षौरं लोहपात्रेषु भोजनम् ।
यथैच्छिकजलस्नानमलिङ्गी वर्जयेद् यतिः ।।४०।।

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means with a view to enjoying pleasures, often becomes insane. If he does not have control over the senses, he is sure to fall (35-36). O Goddess ! as the fourth state (Sanyāsa) is considered to be superior according to all disciplines, in the same way Vīraśaiva religion as Āśrama is known as the superior among the all (36-37). O Pārvatī ! Vīraśaiva discipline has its own eminence in relation to Sanyāsa, which I am telling you. Please listen to it carefully (37-38).

Similarity and Dissimilarity Among Non-liṅgī, Ascetic and Jaṅgama

Sleeping on the cot, sleeping during daytime, taking betel leaves, massaging the body, wearing gold and white clothes are prohibited for the non-liṅgī ascetics (38-39). Residing constantly at one place, eating only one type of food, eating delicious food, having sensuous relation, socializing and participating in ceremonies are also prohibited for the non-liṅgī ascetics (39). For the non-liṅgī ascetics taking food twice a day, shaving and hair cutting according to his wishes, eating in an iron pot, taking bath in any water are prohibited (40). Non-liṅgi ascetic

ग्रस्तयोरस्तगतयो राहुणा शशिसूर्ययोः ।
शक्तो भैक्षमहोरात्रमलिङ्गी वर्जयेद् यतिः ।।४१।।

अमृत्तिकादिनियममस्पृष्ट्वा त्ववगाहनम् ।
अपूर्वापरकर्माङ्गमलिङ्गी वर्जयेद् यतिः ।।४२।।

उपानहमनड्वाहं स्वयंपाकं सुगन्धिकम् ।
अकरक्षालनं भुक्त्वा चालिङ्गी वर्जयेद् यतिः ।।४३।।

[१४]पुष्पिण्या वापि गर्भिण्या सूतक्याऽन्नमशुद्धया ।
भक्त्याऽपि दत्तं कृच्छ्रेऽपि ह्यलिङ्गी वर्जयेद् यतिः ।।४४।।

अलिङ्गिनो यतेर्देवि बहु क्लेशं भवेत् सदा ।
[१५]निवृत्तिर्वीरशैवस्य लिङ्गिनो लिङ्गतः सुखम् ।।४५।।

वीरशैवमतवैशिष्ट्यम्

न कायक्लेशसहनं न व्रतादावुपोषणम् ।
न द्वन्द्वसहनं भद्रे वीरशैवस्य लिङ्गिनः ।।४६।।

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should not beg for alms during day and night after solar and lunar eclipse (41). For the non-liṅgī ascetics washing and purifying hand and feet without earth, taking bath without considering the touchable and non-touchable, not adhering to the prescribed ritual to be performed prior to (marriage etc.) and after the same are prohibited[3] (42). Wearing the shoes, riding on a bullock cart, selfcooking, using scents, not washing the hands after taking the food are also prohibited for a non-liṅgī ascetic. (43). Mainstruated, pregnant and women having impurity due to birth and death etc. are considered to be defiled. Even if in difficulty, the non-liṅgī ascetic should never accept food from them though offered devoutedly (44). O Goddess ! the observance of such rigorous disciplines by non-liṅgī entails considerable sufferings. On the contrary, the wearer of Iṣṭaliṅga who leads the path of renunciation enjoys bliss in worshipping Iṣṭaliṅga (45).

Special Features of Vīraśaiva Discipline

O Goddess ! the Vīraśaiva liṅgī is not required to bear the physical discomfort; he is also not required to observe rigorous vows, fast and various kinds of conflicting vagaries like heat, cold etc. (46). One who

बद्धातुरस्य तु सदा नास्त्येव मम रूपता ।
सर्वसाधारणमिदमनायासो विशिष्यते ॥४७॥

अस्नातो[१६] वापि शुद्धो वा खट्वायामुपविश्य वा ।
पूजायां मम लिङ्गस्य मामेवैति न संशयः ॥४८॥

तिर्यगादिषु योषित्सु भूत्वा मृत्वा सहस्रशः ।
अनुष्ठायार्हतादीनि यत्र सञ्चितपुण्यतः ॥४९॥

भवेन्मत्कृपया देवि एकस्मिन् जन्मनि द्विजः ।
अधीत्य वेदान् वेदान्तं लब्ध्वा तत्त्वं गुरोर्मुखात् ॥५०॥

सन्त्यक्तविषयस्नेहः सर्वभूतदयापरः ।
संन्यस्य संश्रयेद्योगं येन मामेव याति सः ॥५१॥

निष्पन्नयोगश्चरमे भवेल्लिङ्गिजनेष्वथ ।
तत्पक्वफलसारांशवीरशैवमतं श्रयेत् ॥५२॥

तावदुन्नतमागत्य पदं शैवमतं मम ।
तत्र सर्वोन्नतं वीरशैवव्रतमनुत्तमम् ॥५३॥

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is infatuated, ensnared in worldly affairs, can never attain my form (Sārupya). This is applicable to all but not for the Vīraśaiva devotee who easily achieves this state (47). Vīraśaiva devotee who worships my Liṅga even without taking bath, without purification or sitting on the cot, surely achieves me (48). O Goddess ! the devotee after taking births and deaths hundreds of times in the lower species like animals and birds etc. and observing the rituals of Arhat discipline acquires virtues and at last by my grace takes birth in the family of twice born (Brāhmin) and attains the essence of Veda-vedānta through the teachings of Guru (49-50). One who abandons the attachment towards the objects of the senses, has compassion for all beings, renunciated the world and assumed ascetic life and practices yoga, attains me (51). One who has accomplished the supreme spiritual practices of yoga, takes birth in the family of liṅgī śaivite and enters into the Vīraśaiva discipline which is the essence of all religious disciplines like a ripe fruit[4] (52). Gradually by ascending all the steps of śaiva disciplines, one attains the highest Vīraśaiva discipline which is the supreme among the all (53). The shade

वीरशैवव्रतवतो व्यवधानं ममापि च ।
एतावदेव देहान्ते चैका यवनिका यदा ।।५४।।

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं [१७]वेगं स याति लघु मां शिवे ।।५५।।

यश्चाशक्तः शिवे सोढुं वीरशैवमतं गतः ।
निग्रही करणानां तु स कृच्छ्रेणोपशाम्यति ।।५६।।

दैवोपलब्धसुखभुक् शिवपूजापरायणः ।
वीरशैवपदं प्राप्य सुखेनोपैति निर्वृतिम् ।।५७।।

वीरशैवजङ्गमलक्षणम्

त्रिकालं भस्मना स्नानं शक्तितो लिङ्गपूजनम् ।
भैक्ष्यं च शिवभक्तेषु वीरशैवस्य लक्षणम् ।।५८।।

[१८]स्मरणं पूजनं ध्यानं तत्कथा स्तोत्रमन्वहम् ।
शङ्करस्य ममेशस्य वीरशैवस्य लक्षणम् ।।५९।।

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of difference as thin curtain remains between me and Vīraśaiva devotee which vanishes after the death of the devotee (54). O Śive ! if devotee is able to have full control over the velocity of the sex and anger, even prior to death, can easily achieve me[5] (55). O Śive ! one who has no control over the senses even after entering into the discipline of Vīraśaiva religion, rarely achieves the peace of mind (56). One who enjoys the happiness received through providence, remains engaged in worshipping Śiva and attains the stage of Vīraśaiva, easily achieves liberation (57).

The Characteristics of Vīraśaiva Jaṅgama

Besmearing the whole body with sacred ash three times a day, worshpping the Iṣṭaliṅga to the best of his capability, accepting alms only from the śaiva devotee are the characteristics of Vīraśaiva (58). Constantly remembering, worshipping and meditating, listening to the glory, praising songs of Śaṅkara and Maheśvara are also the main characteristics of Vīraśaiva (59). O Śive ! possessing a begging bowl

पात्रमेकं तु भिक्षायाः कन्थैका कृष्णकम्बलः ।
दण्डो ध्वनिः शिवे भक्तिर्वीरशैवस्य लक्षणम् ॥६०॥

चूलिका पात्रदण्डौ च सकन्थः कृष्णकम्बलः ।
मुद्रैषा वीरशैवस्य वीरशैवस्य लक्षणम् ॥६१॥

मौनमेकान्तवासश्च मच्छास्त्रस्यावलोकनम् ।
विरक्तिर्विषयग्रामे वीरशैवस्य लक्षणम् ॥६२॥

शान्तिर्निष्ठा भूतदया चित्तवृत्तिनिरोधनम् ।
सर्वत्रेश्वरतादात्म्यं वीरशैवस्य लक्षणम् ॥६३॥

निष्ठामहिमा

नैव रक्षन्ति विषया न भोगा न च बान्धवाः ।
नैव सम्पत्तिदारिद्र्ये निष्ठैका सति शङ्करे ॥६४॥

गुरुशुश्रूषणं शास्त्रचिन्तनं तदनुष्ठिभि(तिः) ।
शान्तिरेकान्तवासश्च भक्तिर्देवि शिवे मयि ॥६५॥

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for alms, a piece of Kanthā, (rag or patched cloth), black blanket, sound of the stick and devotion to Śiva are also the characteristics of Vīraśaiva (60). The begging bowl 'Culikā', stick, Kanthā and black blanket are the four 'Mudrās' symbolic of Vīraśaiva Jaṅgama and so they are known as the characteristics of Vīraśaiva (61). Observing silence, living in solitude, studying my scriptures, non-attachment to the objects of enjoyment are the characteristics of Vīraśaiva (62). Tranquility of mind, firm determination, compassion for all beings, full control over the faculties of citta, perceiving the identification of God with all and everywhere are the characteristics of Vīraśaiva (63).

Glory of the Firm Determination (Niṣṭhā)

O Śāṅkarī ! neither the objects, nor enjoyments, friends, wealth and poverty can protect the devotee, only the firm faith of the devotee towards God can protect him (64). O Goddess ! serving Guru, contemplating on the scriptures and living accordingly, keeping calm and quiet, solitary living and devotion to me etc. strengthen determination (65). Ever remaining absorbed in worshipping Liṅga, submitting to the

पूजनं सर्वदा लिङ्गे वीरशैवोपसर्पणम् ।
मत्पदप्राप्तये चैतत् सोपानपथमुच्यते ॥६६॥

अरण्ये सन्ति पत्राणि नद्यां स्वादूदकानि च ।
सन्ति हस्तौ च पादौ च मल्लिङ्गं निरुपद्रवम् ॥६७॥

नोद्यमो [११]नापि सेवा वा नायासो नार्थसंक्षयः ।
आराध्य सुखमीशं मां धीमानेति शिवं पदम् ॥६८॥

वीरशैवमतमहिमा

लब्ध्वाऽपि मूढः पुण्येन वीरशैवमतं मम ।
न साधयेत् सुखं यस्तु कोऽन्यस्तस्मादचेतनः ॥६९॥

वीरशैवमतं प्राप्य योऽन्यथा सुखमिच्छति ।
स सन्त्यज्य गुडं मूढो लेलिहेत् पर्णमीश्वरि ॥७०॥

वीरशैवमतस्थो य आकाङ्क्षेत् क्षणिकं सुखम् ।
आरुह्य पट्टभद्रेभं प्रविशेज्जलनिर्गमम् ॥७१॥

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devotee of Vīraśaiva are the main steps for achieving me (66). There are no impediments in worshipping my Liṅga as leaves and flowers are plenty in the forest and there is no dearth of sweet water in the rivers and the devotee can easily worship me with his hands and feet (67). The worship of Liṅga requires neither special endeavour nor service nor efforts nor incurring expenses rather achieving Śivahood is quite pleasant for a wise devotee (68).

Glory of Vīraśaiva Discipline

Who else can be so ignorant as one who does not adhere to the discipline of Vīraśaiva religion even if having entered into it due to the virtues acquired in past lives (69). O Goddess ! one who aspires for other pleasures even after accepting the Vīraśaiva religion is like an imbecile person who licks the container shedding aside the jaggery (70). One who has already been initiated in the discipline of Vīraśaiva religion, craves for momentary pleasures is like a man who intends to enter into a dirty drainage riding on a decorated elephant (71). One who abandons the path of Vīraśaiva discipline and aspires for attaining me

प्राप्तवीरमतं त्यक्त्वा यथेच्छेद् यः पदं मम ।
स गृहीत्वा शुनः पुच्छं तर्तुमिच्छति सागरम् ।।७२।।

पुण्यैकलभ्यमाश्रित्य वीरशैवमतं मम ।
यो वन्ध्यं दिवसं कुर्यात् कोऽन्यस्तस्मादचेतनः ।।७३।।

करस्थिते ज्वलद्दीपे वीरशैवाभिधे सति ।
कुमार्गेण[२०] व्रजेद् यस्तु सोऽन्धो निर्गतलोचनः ।।७४।।

वीरशैवव्रत[२१]स्वच्छवज्रनावमधिष्ठितः ।
सुखं तरेद् भवाम्भोधिं भक्तिनाविकचोदितः ।।७५।।

वीरशैवव्रतस्थेन सावधानेन भाव्यम्

प्राप्यापि तादृशीं नावमालस्येनैव वायुना ।
प्रतिकूलेन दुःखाब्धौ पात्यते निहतः स हि ।।७६।।

[२२]अभक्तेनाविवेकेनादृढवैराग्यगौरवात् ।
अधैर्यस्तम्भिता नौका पातयेद् भग्नसाधना ।।७७।।

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is like a man desires to cross the sea by holding the tail of a dog (72). Who will be more ignorant than the person who purposelessly spends his time even after accepting the Vīraśaiva discipline on account of his past good deeds (73)? One deviates on the wrong path even having a lamp of Vīraśaiva religion in his hand, is like a man having eyes but behaving as a blind man (74). One who has established himself on the strong boat of firm determination acquired through the discipline of Vīraśaiva religion can easily cross the ocean of the miseries of the world (transmigration) being piloted by devotion (75).

Precautions for Vīraśaiva Devotee

One who becomes entangled in the unfavourable wind of his own laziness even having acquired such a strong boat, is destroyed and again rises and drowned in the ocean of miseries (76). Person who is devoid of devotion, power of discrimination, the glory of firm detachment and

कामलोभादिसहिताश्चोरा हि विषया यतः ।
ज्ञानरत्नापहाराय यतन्ते सततं शिवे ।।७८।।

अशक्तो[२३]ऽसहनो मूढो द्वन्द्वं[२४] दुःखस्य लक्षणम् ।
चिरं विसहते क्लेशं मधुमग्नेव मक्षिका ।।७९।।

अवर्जनीयोऽप्राप्यापि भोक्तुं प्राप्यापि दुःखदः ।
एषश्चोभयथा शत्रुर्विषयः सुखनाशकः ।।८०।।

[२५]एतज्ज्ञात्वा मलं स्पृष्ट्वा विषयं क्षालयेत् सुधीः ।
जलेन वीरशैवेन व्रतेनैव शुचिर्भवेत् ।।८१।।

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुते शिवे ।
तथैव निर्दहेद् बन्धं वीरशैवव्रतानलः ।।८२।।

वीरशैवव्रतमहावज्रपञ्जरमध्यगः ।
तिष्ठेदनामये नित्यं सुखं हंस इवाद्रिजे ।।८३।।

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having impatience and inaction, if pilots the boat, is sure to sink due to improper means (77). O Śive ! the sensuous desires and covetousness are like the thieves that always are trying to steal the gems of knowledge of the devotees (78). Such an imbecile person who is incapable and intolerant is always victimised by the duality of pleasure and pain. He constantly suffers like a honey-bee protecting her honey-comb (79). The objects of the enjoyment that are prohibited and are not available for enjoyment inflict pain both in enjoyment and in detachment. They are like enemies that always destroy pleasure (80). Knowing this, the wise person should make all efforts to purify all defilements with the water of Vīraśaiva disciplines. Then only he is fully purified (81). O Śive ! as the burning fire burns all fuels, so also the fire of Vīraśaiva discipline annihilates all bondages[6] (82). O Adrije ! as the duck always resides happily inside a strong cage, in the same way, the ardent devotees of Śiva feel pleasure in the strong protective discipline of Vīraśaiva (83).

शैवमतेषु सोपानक्रमः

तिष्ठेदनादिभेदेषु यदीच्छा विषयेष्वथ ।
भुञ्जन् समुचितान् भोगान् पूजयेल्लिङ्गमुक्तवत् ।।८४।।

अर्चयेदतिथीन् भक्त्या साधयेत् कर्म चोदितम् ।
यद्यादिः स्वार्चयेल्लिङ्गं मनुस्थः श्रवणी भवेत् ।।८५।।

विशेदथ महाशैवे मननाद्युक्तसाधनः ।
योगयुक्ताधिकारी सन् योगशैवमतं [२६]व्रजेत् ।।८६।।

ईषणत्रयनिर्मुक्तस्त्यक्तरागो जितेन्द्रियः ।
योगशैवमतं प्राप्य सोऽधिकार्ययमीश्वरि ।।८७।।

ज्ञात्वा गुरुमुखाच्छास्त्रं धृतकाषायदण्डकः ।
प्रव्रजेद् गृहमुत्सृज्य शिखी मुण्ड्यपि वा जटी ।।८८।।

योगशैवमते[२७] वीरं भक्त्या नत्वा समाश्रयेत् ।
ततोऽधिकारं सम्प्राप्य व्रतं पाशुपतं श्रयेत् ।।८९।।

Hierarchy in Śaiva Discipline

Devotee may choose and accept any one of the Ādi or Anādi categories of śaiva discipline according to his will and may duly perform the worship of the Liṅga according to rules laid down and at the same time may fully enjoy the worldly pleasures (84). He should adore the guests and perform all the rites and rituals prescribed in the scriptures. Initiated Ādiśaiva devotee should worship the Iṣṭaliṅga, recite the hymn within and listen to the scriptures (85). Then he should enter into the discipline of Mahāśaiva by means of contemplation (Manana) etc. and again by acquiring the capability for practising the yoga, he enters into the Yoga-śaiva discipline (86). O Goddess ! the devotee who has freed himself from three types of cravings (for son, wealth and fame) is detached and has full control over his senses, is considered to be eligible for entering into the yoga-śaiva discipline (87). Such a person should learn the scriptures directly from Guru, wear ochre-coloured dress, bear a stick, renunciate house-hold life and keep crest, matted hair and shaven head (88). Thus after accomplishing the discipline of yoga-śaiva, devotee should devoutedly and humbly take

अवधूताख्यो वीरशैवः

तदैव ज्ञानशैवाख्यं ततो वीरव्रतं चरेत् ।
कथितो योऽवधूताख्यो वीरशैवः स ईश्वरि ॥९०॥

नातोऽधिकं मतं किञ्चिन्नास्ति मत्तः परं सुखम् ।
वीरशैवव्रतं नाम नावधूतव्रतात् परम् ॥९१॥

शक्यते साधितुं प्राप्य तत एवं व्रतं चरेत् ।
नैव शुद्धिर्न चाशुद्धिर्नैव [२८]वन्द्यैकवन्द्यता ॥९२॥

न पूज्यपूजकविधिर्न शिष्यो न गुरुः शिवे ।
न माता न पिता भार्या न चाण्डालो न भूसुरः ॥९३॥

न गौर्न शुनको हस्ती गर्दभो वापि भेदतः ।
नोत्तमं मध्यमं नीचं न न्यूनमधिकं समम् ॥९४॥

वीरशैवावधूतस्य सममेवाखिलं शिवे ।
अखण्डसच्चिदानन्दं देहदृष्टान्तवर्जितम् ॥९५॥

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refuge in Vīraśaiva Guru and with his permission should enter into the discipline of Pāśupata-śaiva (89).

Avadhūt is Vīraśaiva Himself

O Goddess ! this Pāśupata is named as Jñāna-śaiva discipline. Then the devotee should accept the Vīraśaiva discipline. The stage called Avadhūt in the scripture is also called Vīraśaiva (90). No discipline is superior to it and none else may offer the supreme bliss. This Vīraśaiva discipline is never different from the Avadhūt stage which is the supreme (91). After attaining this stage, the devotee should observe the vows of Avadhūt. For them, there is no purity nor impurity, neither adorer nor adored, neither worshipper nor worshipped. Here there is no Guru and disciple tradition. For Avadhūt, there is no discrimination between mother, father, wife, and the man of the lowest category and brāhmin (92-93). There is no differentiation among the cow, dog, elephant and donkey etc. There is no consideration for the highest, medium, the lowest or a little, bigger or equal (94). O Śive ! for the stage of Avadhūt, the whole universe is alike. For him everything inheres in the indivisible Absolute, existence-consciousness-

[29]निर्लेपमखिलाधारमसङ्गं सर्वकारणम् ।
अप्रतर्क्यमनिर्देश्यमव्ययं द्वैतवर्जितम् ।।
सर्वदृक् सर्वभुक् सर्वमसर्वं सर्वतोमुखम् ।।९६।।
तदेकमच्युतं प्रज्ञमप्रज्ञं प्रज्ञयोदितम् ।
[30]ज्ञातृज्ञानं ज्ञानगम्यं ब्रह्म शैवपदं मम ।।९७।।
तन्मयं भावयेत् सर्वं जगदेतच्चराचरम् ।
अनन्तसागरारूढसुखनौगर्भगं सुखम् ।।९८।।
पुनरावृत्तिरहितमनामयमविक्रियम् ।
शैवं मम पदं प्राप्य शिवः सोऽहमहं शिवे ।।९९।।
न क्रमो न विधिर्दोषनिषेधौ भावितात्मनः ।
वीरशैवावधूतस्य सोऽहमेव शिवः स्वयम् ।।१००।।
न पुण्यं च न वै पापं नाधमा गतिरुत्तमा[31] ।
स्वयमेवाखिलं देवि वीरशैवः शिवो ह्यहम् ।।१०१।।

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bliss and is incorporeal (95). This is incorruptible, substratum of all, without companion, ultimate cause (अप्रतर्क्य), undifferentiated, inexhaustible, non-dual, omniscient, the prime enjoyer, one who is and is not and one who has all pervasive faces (सर्वतोमुख). That is the only substance never falls, conscious and unconscious, only known by himself, he is the knower, knowledge and unknown. This state of Brahman is only the state of mine, the Śiva (96-97). One should be immersed in contemplating the whole universe of animate and inanimate beings as existent in Śiva. He can happily cross the ocean of the endless births and deaths by riding the boat of this contemplation (98). O Śive ! such devotee transcends the cycle of birth and death and attains the supreme state of mine which is free of: maladies of deterioration (99). For such contemplative Avadhūt, there is neither gradation nor affirmative or negative laws nor any defilement. Such Vīraśaiva Avadhūt is Me, the Śiva himself (100). O Goddess ! for him, there is no virtue and sin, no lower and higher stages. He himself is everything and becomes one with me (101). O Goddess ! thus I have briefly

इति ते कथितं देवि सङ्क्षेपेण मया क्वचित् ।
माहात्म्यं वीरशैवस्य किं भूयः श्रोतुमिच्छसि ।।१०२।।

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते
नवमः पटलः समाप्तः[३२] *।।९।।*

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described the glory of Vīraśaiva discipline to you. What else you intend to listen (102)?.

Here ends the ninth chapter of Pārameśvaratantra advocating the Śaiva non-dualism ll 9 ll

Notes and References (in Sanskrit Text)

१. स्यापि–ग. घ. ङ.।
२. कश्चि–ख. ग. घ. ङ.।
३. क्तः स्वो–ख. ङ.।
४. विश्रमाय–कटी.।
५. नु किम्–क. ग. घ. ङ.।
६. २५, २३, २४ इत्येते श्लोकाः २३, २४, २५ श्लोकत्वेन स्थापिताः ग. घ.।
७. श्वानश्चा–ख. ग. घ. ङ.।
८. लोक्य–क.।
९. मतः–ख.।
१०. श्लोकोऽयं नास्ति–ग. घ. ङ.।
११. ते–ख.।
१२. ग्रञ्जनं तथा–ख.।
१३. काह्नं–ख।
१४. "पुष्पिया........निवृत्ति.........अलिङ्गिनो.........भक्त्या" इत्ययं पङ्क्तीनां क्रमः–ग. घ.।
१५. वृत्तिश्च–ग. घ.।
१६. अस्नात्वा–क. ग. घ. ङ.।
१७. योगं–क.।

१८. श्लोकोऽयं नास्ति–ग. घ. ङ.।

१९. नान्य–ख. नास्य–ग. घ. ङ.।

२०. पथेन–ख. ग. घ. ङ.।

२१. स्थश्च–ख.।

२२. श्लोकोऽयं नास्ति–क.।

२३. क्तः स हतो–क.।

२४. द्वन्द्वदुः–क. ख.।

२५. तदज्ञात्वा–क. ग.।

२६. भजेत्–ङ.।

२७. मती–क.।

२८. वन्द्यक–ग. ङ.।

२९. पङ्क्त्योर्विपर्यस्तः क्रमः–ग. घ. ङ.।

३०. ज्ञानज्ञेयं ज्ञातृगम्यं–ख. ग. घ. ङ.।

३१. रन्तिमा–क. ग. घ. ङ.।

३२. 'समाप्तः' नास्ति–ग. घ. ङ.।

Notes & References (in English Text)

1. See *Bhagavadgītā* VI. 37.
2. *Manusmṛti* VI. 46.
3. "दृष्टिपूतं न्यसेत् पादम्"— The rite Nāndiśrāddha and Grahaśānti etc. are being observed before the sacred thread ceremony and marriage etc. and then a particular ritual is being followed to end the ceremony. The whole observance is named as 'Pūrvāparakarmāṅga'.
4. See *Bhagavadgītā* VI. 41.
5. See *Bhagavadgītā* V. 23.
6. See *Bhagavadgītā* IV. 37.

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दशमः पटलः

शिवयोगविधानम्

श्रीदेव्युवाच

योगिहृत्पद्मवासाय योगिवेद्यस्वरूपिणे ।
ब्रह्मतत्त्वप्रकाशाय शिवाय शिव ते नमः ॥१॥

अनादिशैवादिमतचतुष्टये विधिस्वरूपम्

अनादिशैवनिष्ठस्य स्वोक्ताचारो विधिः सदा ।
सङ्कल्प्योद्दिश्य च फलं शक्त्या जङ्गमपूजनम् ॥२॥

नित्यं नैमित्तिकं काम्यं यथोक्तं गुरुशास्त्रतः ।
आचारे त्रिविधं कर्म यथेच्छं सुखभुग् भवेत् ॥३॥

आदिशैवमतस्थश्च यावन्नित्यं समाचरेत् ।
यदि शक्त्या चरेदन्यं नित्यबुद्ध्या तथा चरेत् ॥४॥

Chapter - 10

ŚIVAYOGA

Goddess enquires —

O Śiva ! the indweller in the lotus heart of the yogī, the possessor of the nature that is only knowable to the yogīs, revealer of the nature of Brahman, benefactor of all, I bow unto you (1).

Four-fold Anādi etc. Śaiva Discipline

One who is faithful to the discipline of Anādi-śaiva should always observe the due procedure on his own accord. He should perform his duties with a view to good results and worship the Jaṅgamas as per his capacity (2). He becomes eligible to enjoy the desired happiness provided he performs regular, special and desired deeds (nitya, naimittik and kāmya) according to the instructions delivered by Guru and laid down in the scriptures (3). Devotee of Ādiśaiva performs daily only the regular

अनुशैवमतस्थश्च[1] नित्यमेवं[2] समाचरेत् ।
त्यक्त्वा कर्मफलासङ्गं काम्यनैमित्तिकानि च ।।५।।

यथाशक्त्या चरेन्नित्यं त्यक्त्वा शक्यं स्मरेच्छिवम् ।
सर्वं लिङ्गमयं ध्यायेन्महाशैवव्रती[3] जगत् ।।६।।

योगशैवादिमतविषयक: प्रश्न:

[4]इत्येतदधिकारोऽपि सोपानावलिरीरिता ।
एतादृशाधिकारी सन् योगशैवं व्रजेदिति ।।७।।

निरूपितं महादेव भगवन् भवता प्रभो ।
स्वरूपं योगशैवस्य ज्ञातुमिच्छास्ति मे हृदि ।।८।।

यन्नाम ज्ञानशैवं च[5] क्व भेदो ज्ञानयोगयो: ।
याभ्यां समन्वितो वीरशैवव्रतफलं लभेत् ।।९।।

एतत्सर्वं सविस्तारं ब्रूहि शङ्कर तत्त्वत: ।
वद त्वत्प्रियशिष्याहं प्रियोऽसि त्वं गुरुर्मम ।।१०।।

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rites. If he performs other rites, he should do it keeping in mind the regular rites while observing it (4). The devotee of Anuśaiva also should observe only the regular rites. While performing the special and desired actions (naimittika and kāmya) he should abandon the desire for the result (5). One who belongs to Mahāśaiva sect should observe the regular rites as per his capacity. He should mainly meditate on Śiva and contemplate everything as embodied in Liṅga (6).

Enquiry Regarding Yoga-śaiva etc. Disciplines

The eligibility of these disciplines is hierarchical. One who has achieved the state of Mahāśaiva should gradually enter into the stage of Yoga-śaiva (7). O the supreme God, the Lord ! whatever you have told me has been followed by me. Now, I have an intense desire in my heart to know the nature of Yoga-śaiva (8). Who is the Jñāna-śaiva ? What is the difference between the Jñāna and Yoga by transcending which sādhaka (worshipper) achieves the result of Vīraśaiva discipline (9). O Śaṅkara ! please tell me, in detail, all the essentials regarding them, since I am your favourite disciple and you are my revered teacher (10).

समाधानारम्भः

ईश्वर उवाच

श्रृणु देवि प्रवक्ष्यामि रहस्यमिदमुत्तमम् ।
प्रत्यक्षावगमं ६धर्म्यं ससुखं कर्तुमव्ययम् ।।११।।

नेदं पूर्वं मया क्वापि कथितं त्विदमद्भुतम् ।
त्वयि स्नेहेन वक्ष्यामि श्रुत्वा धारय गोपय ।।१२।।

द्विविधो योगशैवः

शैवभेदस्य यद्योगपूर्वत्वं योगपाठ७वत् ।
स चापि द्विविधो योगः साकारश्च निराकृतिः ।।१३।।

निराकृतिर्निराकारो ध्यातृध्येयविवर्जितः ।
ज्ञानज्ञेयज्ञातृभेदप्रत्ययत्रयवर्जितः ।।१४।।

न तत्र चन्द्रमा सूर्यो नक्षत्राणि दिशोऽनलः ।
विद्युद्वाताम्बुधरणीमेरुब्रह्माण्डसंज्ञकाः ।।१५।।

God replies —

Clarification

O Goddess ! I shall disclose to you this supreme mystery, please listen. It is a matter of direct apprehension. This eternal religion can be followed with pleasure (11). I have never described this mysterious religion earlier. Now, I am describing it to you out of love. Please listen and keep it secret (12).

Two-fold Yoga-śaiva

The discipline of Yoga-śaiva is considered to be the supreme in the sect of Yoga-śaiva. As per the procedure there are two kinds of Yoga, namely, Sākāra and Nirākāra (13). Nirākāra yoga signifies the formless meditation where there is no distinction of subject and object. In fact this meditation negates the triology of the knowledge, known and knower (14). In this state of formlessness there is no existence of moon, sun, stars, directions, fire, lightening, air, water, earth, meru mountain and even universe (15). This formless end is partless, supreme, of the nature

यदखण्डं परं ज्ञानं यदेकं स्वच्छमव्ययम् ।
यदव्यक्तं मनोऽतीतं तदेकं ब्रह्म केवलम् ।।१६।।

तद्भावनाधिकारी यो ज्ञानयोगान्वितः शिवे ।
वीरशैवावधूतोऽपि स एव कथितः शिवे ।।१७।।

बहिर्गतिऽपि तच्चित्ते स्वात्मा भावं विना क्वचित् ।
तत्तादात्म्यात्मभावेन ज्ञानशैवव्रती भवेत् ।।१८।।

न्यूनाधिकारिणस्तत्र सर्वैक्यज्ञानकर्मणि ।
विविक्तं देशमाश्रित्य ध्यानमेव सदाऽभ्यसेत् ।।१९।।

योगासननिरूपणम्

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
[1]तारक्षवं वा मार्गं वा चर्मास्तीर्य तथोपरि ।।२०।।

आस्तीर्य कम्बलं कृष्णं वस्त्रं काषायमास्तरेत् ।
अभ्येसेदासनं चादावुपविश्य यथासुखम् ।।२१।।

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of knowledge, one, pure, immutable, indescribable and beyond the mind. It is only known as Brahman (16). O Śive ! the worshipper who is adept in both the Jñāna and Yoga is only capable of meditating on the formless. O Goddess ! such person is called the Avadhūt in Vīraśaiva discipline (17). If he seems to be extrovert, then also, he remains absorbed in his own real self since he does not have any relation with external not-self. Jñānaśaiva devotee always remains within himself (18). One who is not yet eligible in contemplating the formless and has not assimilated the unity of knowledge and action should practice meditation on the image with form sitting in a secluded place (19).

Yogāsana

One should make a firm seat in the holy place and put the skin of 'Tarakṣu' or deer on it[1] (20). That seat should be covered with black blanket and ochre coloured cloth respectively and then practice to sit comfortably on the seat (21). O Goddess ! if the posture is conquered, then one attains the control over the body easily. Then the worshipper

आसने तु जिते देवि जितो देहोऽपि च स्वतः ।
पार्ष्णिपाणिद्वयो भूत्वा नासाग्रे गतलोचनः ।।२२।।

ध्यानपद्धतिः

आतिष्ठेत् स्थाणुवत् स्वस्थो यथा दीपो निवातगः ।
समं कायशिरोग्रीवं धारयन्नचलं स्थिरम् ।।२३।।

हृत्पुण्डरीके नाभ्यां वा स्वाधिष्ठानेऽपि मूलके ।
विशुद्धौ चापि चाज्ञायां सहस्रारेऽपि वा शिवे ।।२४।।

ब्रह्मरन्ध्रे शिखाग्रे वा द्वादशान्ते चिदात्मनि ।
एतदन्यतमस्थाने ध्यायेन्मां परमेश्वरम् ।।२५।।

दिव्यसिंहासनभावना

दिव्यसिंहासनं तत्र कर्णिकामध्यभागतः ।
मण्डपं च चतुःस्तम्भं वितानावलिशोभितम् ।।२६।।

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should concentrate his eyes on the tip of his nose keeping both the hands on the thighs (22).

Procedure of Meditation

Yogī should be seated on a clean place in a steady posture keeping the head, neck and the body straight without making any movement like a trunk of the tree or an unflinching flame of the lamp (23). O Śive! then yogī should meditate on me as the supreme God on one of the lotus centre of the heart, navel, Svādhiṣṭhāna, Mūlādhāra, Viśuddha, Ājñā, Sahasrāra, Brahmarandhra (top of the head), crown of the crest, Dvādaśānta (western crest) or soul[2] (24-25).

Contemplation of Divine Throne

Worshipper should contemplate one of the aforesaid centres as a portico with four pillars which is adorned with the gate of the flowers and leaves and a divine throne is placed in the middle of the court (26). He should contemplate that the garden of Kalpavṛkṣa (tree that fulfils all desires) is situated, grown up on the four sides of the court and this garden

भावयित्वा तु परितः कल्पवृक्षवनावलिम् ।
परितस्तस्य सम्भाव्यं भावयेत् क्षीरसागरम् ।।२७।।

द्वीपं मणिमयं ध्यायेत् तन्मध्ये मणिमण्डपम् ।
मुक्ताप्रवालशोभाढ्यं चतुर्द्वारसमन्वितम् ।।२८।।

सर्वतो दीपिकारेखातोरणाद्यैरलङ्कृतम् ।
सर्वशृङ्गारसम्पूर्णं मनसैवं[10] विभावयेत् ।।२९।।

मध्ये वज्रमये पीठे पद्ममष्टदलं लिखेत् ।
वृत्तं कलास्रवृत्तान्ते[11] भावयेद् भूपुरत्रयम् ।।३०।।

षट्कोणमध्ये विलिखेत् त्रिकोणं तस्य मध्यतः ।
केसरान् विलिखेदष्टपत्रं मध्ये तु षोडश ।।३१।।

बिन्दूपरि महादेवि दिव्यसिंहासनं स्मरेत् ।
नवरत्नमयं रम्यं सूर्यकोटिसमप्रभम् ।।३२।।

नवसोपानसंयुक्तं सर्वदेवमयं शिवे ।
सर्वशक्तिमयं सर्वमन्त्रयन्त्रमयं परम् ।।३३।।

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is surrounded by a ocean of milk (27). In the middle of the ocean of milk an island full of gems is situated in which a canopy bedecked with pearls and decorated with four gates is to be contemplated (28). The worshipper should contemplate that this canopy is adorned with the series of lamps, gates and various beautiful items of decoration (29). It should also be contemplated that there is pedastal of hard stone in the centre of the canopy on which eight petalled lotus is scribed. This lotus is to be encircled with a line inwhich sixteen petalled lotus has been drawn which again should be contemplated as encircled by a line and 'Bhūpur' should be drawn with the help of three other lines[3] (30). A triangle is to be contemplated as existing in the middle of hexagon inwhich is scribed a sixteen petalled lotus with zafran and also an eight petalled lotus in the centre (31). O the great Goddess ! on the point thereupon a beautiful divine throne adorned with nine delightful gems and having effulgence of billions of suns is to be contemplated (32). O Śive ! this throne contains nine steps. All the divinities and their powers (consorts) reside here. This supreme throne is the abode of all hymns and Yantras (33).

सोमशिवध्यानम्

तत्र मां ससुखासीनमुमया सहितं शिवम् ।
चतुर्भुजमुदाराङ्गं चन्द्रशेखरमव्ययम् ॥३४॥
भस्मोद्धूलितसर्वाङ्गं नागाभरणभूषितम् ।
कुठारैणाभयवरपाणिपङ्कजमीश्वरम् ॥३५॥
मन्दस्मितं त्रिनयनमीशानं कृत्तिवाससम् ।
प्रसन्नवदनाम्भोजं सर्वालङ्कारशोभितम् ॥३६॥

आवरणदेवताभावनम्

एवं ध्यायेच्चिरं योग्यावरणानि ततो यजेत्[११] ।
सर्वत्र मूलमन्त्रेण सहतारेण मन्त्रवित् ॥३७॥
पुरतो नन्दिनं ध्यायेद् दक्षिणे गणनायकम् ।
तत्पश्चिमे महावीरभद्रमुत्तरतो गुहम् ॥३८॥
चतुर्दिक्षु त्रिकोणस्य प्रादक्षिण्येन शाङ्करि ।
यजेदारभ्य च स्वाग्रं नन्द्यादीनां चतुष्टयम् ॥३९॥

Meditation of Śiva

The devotee should contemplate Umā happily sitted on the divine throne along with Śiva, the universal benefactor, having four arms, charming body, bedecked with moon on his head, imperishable, having besmeared the sacred ash throughout the body, ornamented with the serpents, holding spade, stag in his two hands, assuming the postures of 'Abhaya' and 'Vara' with the rests of the two lotus hands, the Lord of the universe, with ever smiling face, having three eyes, Lord Īśāna, wearer of the skin of tiger, even having pleasant disposition and beautifully adorned with all the ornaments (34-36).

Contemplation of Other Deities

This way, the knower of the mantras after ever meditating on me should worship other deities around with the original hymn prefixed with Praṇava (37). In the east direction Nandī should be adorned, in the south Gaṇapati, in the west Mahāvīrabhadra and in the north Guha (Kārtikeya) are to be adorned (38). O Śāṅkarī ! in all the four directions

अथ षट्कोणकोणेषु प्रादक्षिण्येन भावयेत् ।
षडामोदादिकान् षट्सु वाहनायुधसंयुतान् ।।४०।।

आमोदं च प्रमोदं च सुमुखं दुर्मुखं तथा ।
अविघ्नं विघ्नकर्तारं कोणाग्रेष्वङ्गषट्ककम्[१३] ।।४१।।

भवं पशुपतिं रुद्रं शिवं शर्वं त्रियम्बकम् ।
त्रिनेत्रं पञ्चवदनं पत्रेष्वष्टसु पूजयेत् ।।४२।।

वृषध्वजं वृषारूढं जटिलं चन्द्रशेखरम् ।
कपर्दिनं कालकण्ठं पिनाकिनमुमापतिम् ।।४३।।

भूतेशं शङ्करं स्थाणुं भाललोचनमीश्वरम् ।
प्रमथं प्रमथाधीशं परमेश्वरमीश्वरि ।।४४।।

भावयेत् केसरेष्वेतान् षोडशेष्वपि षोडश ।
अथ षोडशपत्रेषु [१४]शक्तीः षोडश भावयेत् ।।४५।।

ईशानी शाङ्करी रौद्री कालकण्ठी कपालिनी ।
गान्धारी हस्तिजिह्वा च पिङ्गलेडा सुषुम्निका ।।४६।।

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of the triangle, the devotee should take round commencing from the east in his front and thereafter he should worship Nandī etc. other deities (39). Again he should take round the hexagon contemplating six 'Āmoda' etc. deities along with their carriers and weapons (40). The names of these six deities are – Āmod, Pramod, Sumukh, Durmukh, Avighna and Vighnakartā. The six faces of Śiva should also be contemplated on the tips of the angles of the hexagon (41). The eight divinities, namely, Bhava, Paśupati, Rudra, Śiva, Śarva, Triyambaka, Trinetra and Pañcabadana should be contemplated on the eight petalled lotus (42). O Goddess ! thereafter sixteen divinities, namely, Vṛṣadhvaja, Vṛṣārūṛa, Jaṭila, Candraśekhara, Kapardī, Kālakanṭha, Pinākī, Umāpati, Bhūteśa, Śaṅkara, Sthānu, Bhālalocana, Īśvara, Pramatha, Pramathādhīśa and Parameśvara are to be contemplated upon on the sixteen petalled lotus decorated with zafran (43-45). Now sixteen powers are to be imagined

राका कुहूः सिनीवाली भूतधात्री गिरीन्द्रजा ।
या सा हैमवतीशानी वाहनायुधसंयुता ।।४७।।
असिताङ्गं [15]गुरुं चण्डं क्रोधमुन्मत्तभैरवम् ।
कपालिनं भीषणाख्यं संहाराभिधभैरवम् ।।४८।।
यजेत् प्रथमरेखायां भावयेदथ मध्यमे ।
ब्राह्मीं माहेश्वरीं रौद्रीं हृल्लेखां गगनाभिधाम् ।।४९।।
करालिनीं महोच्छुष्मां यजेज्ज्वालामुखीमपि ।
उमा भवानी रुद्राणी शर्वाणी सर्वमङ्गला ।।५०।।
[16]शिवेश्वरी च कौमारी गौरी चेति क्रमाद्यजेत् ।
एतास्तृतीयरेखायां मन्त्रस्योभयपार्श्वयोः ।।५१।।
शङ्खपद्मनिधिद्वन्द्व[17]मिन्द्रादीन् परितो [18]यजेत् ।
चतुरस्रा[19]न्त्यरेखायां वाहनायुधसंयुतान् ।।५२।।

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on sixteen petals. Their names are Īśānī, Śāṅkarī, Raudrī, Kālakaṇṭhī, Kapālinī, Gāndhārī, Hastijihvā, Piṅgalā, Iḍā, Suṣumnā, Rākā, Kuhū, Sinīwālī, Bhūtadhātrī, Girīndrajā and Haimavatī. These powers (Goddesses) should be contemplated upon with their carriers and weapons (45-47). Eight Bhairavas, namely, Asitāṅga, Ruru, Caṇḍa, Krodha, Unmatta, Kapālī, Bhīṣaṇa and Saṅhāra should be contemplated upon and worshipped on the first line of Bhūpur. Then on the middle line of Bhūpur the powers, namely, Brāhmī, Māheśvarī, Roudrī, Hṛllekhā, Gaganā, Karālinī, Mahocchuṣmā and Jvālāmukhī should be contemplated and worshipped (48-50). On the third line of Bhūpur, the goddess, namely, Umā, Bhavānī, Rudrāṇī, Śarvāṇī, Sarvamaṅgalā, Śivā, Īśvarī, Kaumārī and Gaurī are to be contemplated and worshipped respectively (50-51). The conchshell and lotus, the dual symbol of prosperity should be contemplated and worshipped on both the sides of the yantra. God Indra and other protective powers of directions along with their carriers and weapons should be contemplated beyond the three lines of the 'Caturasra' (51-52).

ध्यानफलम्

उपवेशनमारभ्य यावत् पूजाविसर्जनम् ।
तावद् ध्यायीत मनसा सर्वं संसाधयेद्धृदि ।।५३।।
एवमभ्यासनिरतः सर्वसङ्गविवर्जितः ।
ध्यात्वा मामीशमीशानि देहान्ते प्रविशेन्मयि ।।५४।।

योगाष्टाङ्गानि

भक्तिर्वैराग्यमभ्यासो[10] ध्यानमेकान्तसेवनम् ।
भिक्षाटनं लिङ्गपूजा स्मरणं सततं मम ।।५५।।
एतानि योगाष्टाङ्गानि योगशैवस्य लिङ्गिनः ।
एतदङ्गसमोपेतो योगशैव उदाहृतः ।।५६।।

ध्यानशैवलक्षणम्

इत्थं संसिद्धयोगः सन् वर्तेतात्मपरायणः ।
सर्वं मदात्मकं ध्यायेद् यदि चित्तं बहिर्गतम् ।।५७।।

Result of Meditation

The worshipper who deeply meditates on and performs the worship of Śiva commencing right from assuming the proper posture to the rite of culmination of worship achieves everything (53). O Goddess ! one who remains absorbed in the observance of worship is non-attached to the objects of desires and constantly meditates on me, attains me, after leaving the body (54).

Eight-fold Yoga

Devotion, detachment, constant practice, meditation, living in a secluded place, begging, worshipping Liṅga, constantly remembering Śiva are the eight-fold yogas for the Yogaśaiva-liṅgī. The devotees who observe these eight fold yogas are named as Yogaśaiva-liṅgī (55-56).

Dhyānaśaiva

After having accomplished yoga, yogī becomes self concentrated i.e. he develops inward tendencies leaving aside outworldliness. If the Citta of the yogī has still extrovert tendencies, then he should contemplate

दृष्टं श्रुतं च संस्पृष्टमाघ्रातं स्वादितं कृतम् ।
सर्वं शिवात्मकं ध्यायेद् ध्यानशैवः स उच्यते ।।५८।।

वीरशैवलक्षणम्

योगध्यानद्वये[२१] भक्त्या योऽतीतः सर्वनिस्पृहः ।
शिवोऽहंभावनाधीरो वीरशैव उदाहृतः ।।५९।।
वीरशैवमतं प्राप्य जगदेतच्चराचरम् ।
सर्वं शिवमयं ध्यायेच्छिवोऽहमिति भावयेत् ।।६०।।
सत्यपुष्पं क्षमापुष्पं [२२]सत्यमिन्द्रियनिग्रहः ।
सर्वभूतदयापुष्पं भावनापुष्पमुत्तमम् ।।६१।।
सत्यपुष्पं क्षमापुष्पं वस्तुषूच्चावचेष्वपि ।
अनन्यपीडनं पुष्पं परोपकृतिमुत्तमाम् ।।६२।।

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that 'everything is Śiva' (57). The yogī who meditates on the concept that all the sensory objects that are seen, heard, touched, smelt and are tasted inhere in Śiva, is called Dhyānaśaiva (58).

Vīraśaiva

One who is devoted and adept both in yoga and meditation is free from all the objects of enjoyment, whose desires are eliminated and ever meditates on the state of 'Śivoham' (identification), is called Vīraśaiva (59). After entering into the discipline of Viraśaiva, the devotee should contemplate the whole universe of animate and inanimate objects as Śiva and meditates on the idea that he himself is Śiva (60). Such Vīraśaiva devotee worships Śiva with the flowers symbolising truth, forgiveness, having control over sense organs, compassion for all beings and auspicious feelings. The devotee who shows compassion towards all beings and having the finest dispositions, worships me with this supreme flower (61). The devotee who adheres to the flowers of truthfulness, forgiveness and universal equality and discard the discrimination between the higher and the lower, not giving pain to others and indulges in philanthropic (altruistic) activities (62). Vīraśaiva perceives well-wisher, friend[4],

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु दुर्जनेषु जनेष्वपि ।।६३।।

स्वमते विमते मूढे परारावुपकर्त्तरि ।
सर्वत्र भावयेदेकं वीरशैवमते शिवे ।।६४।।

यः पूजयेन्मामीशानि पुष्पैरेतैरतन्द्रितः ।
सर्वदा सर्वदा शम्भुं वीरशैवः स उच्यते ।।६५।।

रागद्वेषविमुक्तानां[२३] लिङ्गिनां वीरशैविनाम् ।
अभितः शिवकैवल्यं करस्थं विदितात्मनाम् ।।६६।।

वीरशैवयोगिनः पर्यायनामानि

अवधूतश्च संन्यासी योगी पाशुपतः शिवः ।
लिङ्गी वीरो वीरशैवो महामाहेश्वरो यतिः ।।६७।।

पर्यायनामान्येतानि वीरशैवस्य योगिनः[२४] ।
नान्यदस्ति ततस्तस्य विना तादात्म्यभावनाम् ।।६८।।

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enemy, indifferent person, middle man, jealous without any reason, companion, pious, sinner and wicked in the same way (63). O Śive ! one who perceives and meditates on everything and everywhere one and the same Śiva without making any differentiation between the persons who belong to his own discipline or other, who is unwise or benefactor, is only eligible for the discipline of Vīraśaiva (64). O Goddess ! one who regularly worships me with aforesaid flowers without letharginess, always worships Śambhu, is called Vīraśaiva (65). Closest unison with Śiva (Śiva-sāyujya) is easily achieved for the Vīraśaiva who is devoid of attachment and aversion and ever remains immersed in worshipping Iṣṭaliṅga (66).

Synonyms of Vīraśaiva Yogī

Avadhūt, Sanyāsī, Yogī, Pāśupat, Śiva, Liṅgī, Vīra, Vīraśaiva, Mahāmāheśvara and Yati are the synonyms of Vīraśaiva yogī. No work remains to be done for them except enjoying identification with Śiva (67-68).

वीरशैवस्य नियमा:

नागारं कुरुते क्वापि न द्वेषं नान्यपीडनम् ।
यदि(दी)च्छेन्मम सायुज्यं वीरशैवो महेश्वरि ।।६९।।

न वीरशैवादधिकफलदं मतमस्ति हि ।
यद्यस्तीह तदा कश्चिदधिको मत्परः शिवे ।।७०।।

यः कुर्याद् वीरशैवस्थः पीडनं प्राणिनां भुवि ।
स जीवन्नेव चाण्डालो मृतो नरकमश्नुते ।।७१।।

वीरशैवस्य षडङ्गानि

शमो दमस्तितिक्षोपरतिश्रद्धासमाधयः ।
षडङ्गानि महादेवि वीरशैवस्य लिङ्गिनः ।।७२।।

यद्येकेनापि चैतेषां विहीनो हीन एव सः ।
अङ्गलोपे भवेद् व्यङ्गी तेनाधो निपतेद् ध्रुवम् ।।७३।।

यथा मनुष्यः सर्वाङ्गसंयुक्तोऽङ्गीति कथ्यते ।
यद्यन्यथा भवेद् व्यङ्गी तथैवायं न संशयः ।।७४।।

Rules for Vīraśaiva

O the great Goddess ! Vīraśaiva who desires the closest unison with Śiva should never make any habitate other than that nor should he show jealousy or indulge in inflicting pain to others (69). O Śive ! there is no other discipline than Vīraśaiva capable to produce more results since there is nobody superior to me (70). If one who is established in the discipline of Vīraśaiva inflicts pain to any being, is considered to be Cāṇḍāl, the lowest of all castes while alive and suffers hell after death (71).

Six-fold Disciplines for Vīraśaiva

O great Goddess ! Śama, Dama, Titikṣā, Uparati, Śraddhā and Samādhi (Samādhān) are the six-fold disciplines (virtuous dispositions) to be observed for the liṅgī Vīraśaiva (72). Anybody devoid of even one aspect of the aforesaid disciplines is considered to be low, just as the person not having any part of the body is known as incomplete. Such person is sure to fall (from the spiritual path) (73). One who is having all parts of the body is known as a complete man, otherwise he is called a disabled. The samething is applicable here also (74).

दयामाहात्म्यम्

न पुष्पाहरणायासो न [२५]तद्द्वारान्यपीडनम् ।
भावेनैव परं कर्म दयैका वीरशैविनः ।।७५।।
दया भूतेषु तस्यैकं साधनं प्राप्यते मम ।
तदेकं नरकप्राप्ते[२६]र्लिङ्गिनः परपीडनम् ।।७६।।
जगत्सर्वमहं देवि यच्च किञ्चिच्चराचरम् ।
मच्छरीरमिदं विद्धि नामरूपक्रियात्मकम् ।।७७।।
तद्भूत्वा मम यो भक्तः[२७] कुर्याद् द्वेषमपि क्वचित् ।
मम द्वेषी न सन्देहस्तन्मां सर्वत्र भावयेत् ।।७८।।
स्वशरीरे यथा देवि सपादतलमस्तके ।
तथैवैकत्वमध्यासः सर्वत्रैवं विभावयेत् ।।७९।।
वीरशैवमतस्थस्य यावती भेदभावना ।
भूतेषु भावनाऽस्तीव मत्प्राप्तिस्तस्य सुन्दरि ।।८०।।

Glory of the Mercy

For the Vīraśaiva, much effort is not necessary for collecting the flowers and giving trouble to others for this purpose. For him perceiving Śiva everywhere and maintaining the feeling of compassion for all beings is the supreme deed (75). Having compassion for all beings is the only means for attaining me. So, inflicting pain to others is the only way to the hell for the Liṅgīs (76). O Goddess ! whatever seen movable or immovable, is only me. Everything possessing name, form and action is my body, please note (77). If such devotee of mine possesses jealousy for anybody, undoubtedly he is jealous of me. He should contemplate me everywhere (78). O Goddess ! just as a person has the feeling of fraternity for the whole body from foot to head, so the devotee should form the habit of contemplating one-ness everywhere (79). O Goddess ! one who is established in the discipline of Vīraśaiva should contemplate one-ness by eliminating the sense of discrimination among all beings. Such person will surely attain me (80). O Goddess ! much discussion on this subject

किमत्र बहुना तत्र शृणु चोर्ध्वं विनिश्चितम् ।
वक्तव्यं ग्रन्थविस्तारैः सर्वसिद्धान्तमीश्वरि ।।८१।।

पञ्चाक्षरजपमाहात्म्यम्

हृदि यस्य तनौ लिङ्गं मनो मयि मनुर्मम ।
शैवः पञ्चाक्षरः पुण्यः स जिह्वाग्रे महेश्वरि ।।८२।।

तत्र वक्ष्ये गिरिसुते सारात्सारतरं तव ।
गोपनीयं प्रयत्नेन वद भक्ताय योगिने ।।८३।।

जपेत् पञ्चाक्षरं शैवं भुक्तिमुक्तिफलप्रदम् ।
सर्वधर्मान् परित्यज्य शैवं पञ्चाक्षरं जपेत् ।।८४।।

तिष्ठन् भुञ्जन् स्वपन् गच्छन् जाग्रन्नपि हसन्नपि ।
उपविशन् प्रबुद्ध्यन् वा शैवं पञ्चाक्षरं जपेत् ।।८५।।

स्वस्थः परवशो वापि [२८]क्षुतप्रस्खलनादिषु ।
व्याजेनाखिलभेदेन शैवं पञ्चाक्षरं जपेत् ।।८६।।

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is redundant because all the principles have already been expressed in detail (81).

The Glory of Chanting the Pañcākṣara Hymn

O the great Goddess ! blessed is he who possesses Iṣṭaliṅga in his heart and body, whose self is adorned by me and my hymn and whose tongue has become sanctified with the auspicious Pañcākṣara hymn (82). O the daughter of the mountain ! now, I am narrating to you the supreme essence of all principles. You should make all efforts to keep it secret and should preach it only to the devotee-ascetics (83). Vīraśaiva devotee should chant only the Pañcākṣara hymn leaving aside all other disciplines, as it is the bestower of both the enjoyment and liberation (84). Śaiva devotee should ever recite the Pañcākṣara hymn while standing, eating, sleeping, walking, waking, laughing, sitting and in the state of awareness (85). The śaiva devotee should recite Pañcākṣara hymn by accepting many contrary circumstances as an excuse, such as, being by himself, controlled

शान्तो वा कुपितो वाऽपि शुद्धो वाऽशुद्ध एव वा ।
[29]विधिनापि विना वाऽपि शैवं पञ्चाक्षरं जपेत् ।।८७।।

सर्ववेदेषु सर्वत्र सर्वकालेषु सर्वशः ।
सर्वदा सर्वदं[30] देवि शैवं पञ्चाक्षरं जपेत् ।।८८।।

न कैलासाद् वरो लोको न दैवं शङ्करात् परम् ।
न वीरशैवाच्च मतं नास्ति मुक्तिपरं सुखम् ।।८९।।

नास्ति ज्ञानात् परं मित्रं न भक्तेः साधनं परम् ।
न शैवादधिको मर्त्यो [31]मन्त्रः पञ्चाक्षरः परः ।।९०।।

स्मरेत् स्मरणरूपेण स्तोत्ररूपेण संस्तुवेत् ।
प्रजपेन्मन्त्ररूपेण शैवं पञ्चाक्षरं मनुम् ।।९१।।

यदि(दी)च्छेन्मम सायुज्यमनायासेन सुन्दरि ।
न विस्मरेत् सदा मन्त्रं मम पञ्चाक्षरं परम् ।।९२।।

आलस्येनापि शाठ्येन परिहासेन मायया ।
स्मरेत वा स्वभावेन शैवं पञ्चाक्षरं परम् ।।९३।।

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by others, while sneezing, slipping and falling etc. (86). The devotee should recite Pañcākṣara hymn in all circumstances with due procedure or without following the set procedure in the state of tranquility or anger, purity or impurity (87). O Goddess ! the Śaiva-pañcākṣara hymn, the bestower of everything, should be recited regularly, whole heartedly in all places and times. This is the injunction of all the Vedas (88). There is no place superior to Kailāśa, no divinity superior to the supreme Śaṅkara, no discipline superior to Vīraśaiva and there is no happiness superior to liberation (89). There is no friend better than wisdom, no means superior to devotion, no mortal better than śaiva devotee and there is no hymn superior to Pañcākṣara (90). If anything is to be recited, it is the Śaiva-pañcākṣara hymn (91). O Goddess ! if one intends the status of the closest unison with me (Sāyujya) without any effort, he should never forget to

स्वप्नेऽपि वा स्मृते मन्त्रे सुखे दुःखे रतादिषु ।
सकृत् पञ्चाक्षरे वापि सोऽहमेव न संशयः ।।९४।।

किं पुनर्भक्तितो यस्तु जपेन्मन्त्रोत्तमोत्तमम् ।
शैवं पञ्चाक्षरं दिव्यं भुक्तिमुक्तिफलप्रदम् ।।९५।।

स्मरणात् कीर्तनाद् ध्यानाज्जपादभिनुतेरपि ।
मननात् पूजनाद् भावाद् भोगस्वर्गापवर्गदम् ।।९६।।

[३२]शिवं पञ्चाक्षरं जप्त्वा लिङ्गपूजां करोति यः ।
सोऽपि मानुषदेहस्थः शिव एव न संशयः ।।९७।।

यस्तु लिङ्गार्चनं कृत्वां जपेत् पञ्चाक्षरं मनुम् ।
दिने दिने सहस्रं तु सोऽहमेव धरात्मजे ।।९८।।

पञ्चाक्षरस्य माहात्म्यं मया वक्तुं न शक्यते ।
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ।।९९।।

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recite constantly my supreme Pañcākṣara hymn (92). One should recite the supreme Śaiva-pañcākṣara hymn even in the state of lethargineness, wickedness, in a jovial mood, in a deceitful mood or because of his humble nature (93). One who recite the supreme Pañcākṣara hymn once even in the state of dream, pleasure and pain, sexual intercourse, is sure to attain me (94). What to speak of him who chants devotedly the supreme among all the hymns, the divine Pañcākṣara hymn which is the bestower of both the enjoyment and liberation (95). By constantly remembering, singing, meditating, chanting, surrendering, contemplating, worshipping and even by remembering the supreme Pañcākṣara hymn one obtains the happiness of both the worlds (this world and heaven) and attains liberation (96). The devotee who recites the Śaiva-pañcākṣara hymn and worships Iṣṭaliṅga is undoubtedly Śiva Himself in his human form (97). O the daughter of the earth ! one who recites the Pañcākṣara hymn daily for one thousand times after worshipping the Iṣṭaliṅga, becomes one with Śiva (98). I am not able

प्रोक्तं मया महादेवि शिवयोगस्य लक्षणम् ।
तद्ध्यानं तद्विधानं च किं भूयः श्रोतुमिच्छसि ।।१००।।

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते दीक्षा-
प्रकरणे शिवयोगविधाननिरूपणं नाम
दशमः पटलः समाप्तः[३३] *।।१०।।*

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to express the glory of the Pañcākṣara hymn. Even the sinner who has killed a Brāhmin may be condoned undoubtedly by reciting this hymn (99). O the great Goddess ! I have narrated to you the characteristics of Śivayogī, his method of meditation and all procedures. What else you want to listen (100)?

Here ends the tenth chapter of the Pārameśvaratantra advocating the Śaiva non-dualism while describing the process of initiation in Śiva-yoga procedure. || 10 ||

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Notes and References (in Sanskrit Text)

१. श्चेत्रि–क. ख. ङ.।
२. मेव–घ.।
३. 'शैवव्रती जगत्' नास्ति–ग. घ.।
४. श्लोकयो: (७–८) विपर्यस्त: पाठ:–ग. घ.।
५. तत्–ख. ग. घ. ङ.।
६. धर्म–क. ख. ग.।
७. पात–घ. ङ.।
८. स्वात्मभावं–कटि.।
९. तरक्षुवं–क. ग. घ.।
१०. सैव–ग. घ. ङ.।
११. प्रवृ–क., ग्रवृ–ख.।
१२. जयेत्–क. ख. ग.।
१३. गम्–घ.।

१४. शक्ति–क. ख. ङ.।

१५. 'रुरुं' इति पाठेन भाव्यम्।

१६. विश्वे–घ.।

१७. द्वैन्द्व–क. ख. ग.।

१८. जयेत्–क.।

१९. रस्त्रं स्त्रि–क.।

२०. मनसो–ग. घ. ङ.।

२१. द्वयो–क. ख. ग.।

२२. 'सत्यं..........क्षमापुष्पं' नास्ति–ख. ग. घ. ङं.।

२३. वियु–ग. घ. ङ.।

२४. लिङ्गिनः–ग. घ. ङ.।

२५. तद्वादा–क.।

२६. प्राप्तिर्लि–क.।

२७. भक्तानां–ख.।

२८. 'क्षुत.........वापि' इत्यस्य स्थाने — "शान्तो वा कुपितो वापि क्षुभितप्रस्खलादिषु। व्याजेनाखिलभेदेन शैवं पञ्चाक्षरं जपेत्।।" इत्येवं विपरिणतः पाठः ८८ तमश्लोकानन्तरं स्थापितः–ग. घ.।

२९. विधिनाऽविधिना–घ. ङ.।

३०. सर्वदा–घ. ङ.।

३१. मन्त्रं पञ्चाक्षरं जपेत्–घ.।

३२. शिवं–ग. घ. ङ.।

३३. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. See *Bhagavadgītā* VI. 11-13.
2. See *Vijñānabhairava*, p. 34.
3. As the city is protected with the boundary wall, so also square lines are drawn outside the yantra which is called the Bhūpur. The worship for the destruction is started from this line.
4. See *Bhagavadgītā* VI.9. Though the word 'Suhṛd' and 'Mitra' is synonymous, but a subtle difference in intensity has been admitted by all commentators.

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एकादशः पटलः

पञ्चाक्षरीजपानुष्ठाननिरूपणम्

श्रीदेव्युवाच

परमेश्वर सर्वज्ञ शुद्धज्ञानमहोदधे ।
पञ्चाक्षरस्य माहात्म्यं श्रोतुमिच्छामि शङ्कर ।।१।।

पञ्चाक्षरविधानं च जपध्यानादिषु प्रभो ।
कथयस्वाभिधेयं च तेन मन्त्रेण कृत्स्नशः ।।२।।

देवताश्च ऋषिश्छन्दस्तन्मे वद महेश्वर ।

ईश्वर उवाच

तत्समाधानम्

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ।।
न शक्यं विस्तराद् वक्तुं तस्मात् संक्षेपतः शृणु ।।३।।

Chapter - 11

OBSERVANCE OF THE RECITATION OF PAÑCĀKṢARA HYMN

Goddess enquires —

O the supreme God, omniscient, the ocean of pure knowledge, Śaṅkara ! now, I desire to listen to the glory of the Pañcākṣara hymn (1). O Lord ! kindly explain to me the procedure of chanting of and meditating on the Pañcākṣara hymn ? What is the aim of this hymn ? what are the deity, sage and metre of this hymn ? O the great God ! please describe all these in detail (2).

A Clarification

God replies —

The narration of the glory of Pañcākṣara hymn, in detail, is almost impossible even in crores of years. So, I am describing it in a precise way. Please listen (3).

षडक्षरः पञ्चाक्षरश्च मन्त्रः

वेदे च वेदशीर्षे चाप्युभयत्र षडक्षरः ।
मन्त्रः स्थितः सदा मुख्यो लोके पञ्चाक्षरः स्मृतः ।।४।।

इहों नमः शिवायेति मन्त्रेणानेन सिद्धयः ।
हंसो लभ्यः सदा सर्वैः परमेशप्रभावतः ।।५।।

सर्वमन्त्राधिकश्चायमोङ्काराद्यः षडक्षरः ।
सर्वेषां शिवभक्तानामशेषार्थप्रदायकः[१] ।।६।।

तदल्पं वेदसाराख्यं भुक्तिदं च विमुक्तिदम् ।
आज्ञासिद्धमसन्दिग्धं वाक्यमेतच्छिवात्मकम् ।।७।।

नानासिद्धितं दिव्यं लोकचित्तेषु रञ्जनम् ।
सुनिश्चितार्थगम्भीरं वाक्यं तत्पारमेश्वरम् ।।८।।

मन्त्रः सुखमुखोच्चार्यश्चाशेषार्थप्रसाधकः ।
तदल्पं वेदसाराख्यं भुक्तिदं च विमुक्तिदम् ।।९।।

Five Syllable Hymn Becomes Six Syllable

In Veda and in the later part of Veda i.e. Upaniṣad, Pañcākṣara becomes Ṣaḍakṣara prefixed with the Praṇava and in the world only Pañcākṣara without adding the Praṇava is considered to be the main hymn (4). All the attainments are achieved by chanting the six syllable hymn i.e. 'aum namah Śivāya'. By the onset of Grace all are able to attain, in all circumstances, the wisdom of the supreme God manifested in the form of a swan (5). Six syllable hymn prefixed with 'aum' is the supreme among all hymns and is capable of fulfilling all the aspirations of the śaiva devotee (6). This hymn consisting of a few letters as the essence of Veda is the bestower of both the enjoyment and liberation. This hymn is only accomplished by His Grace and undoubtedly is the form of Śiva himself. This hymn as the form of Śiva himself is undoubtedly self evident by this injunction (7). This divine hymn is endowed with the various spiritual attainments and is also pleasant to the common people and possesses specific esoteric meaning, is uttered by the supreme Lord (8). This hymn can easily be pronounced and is the fulfiller of all desires. It is the essence of Veda in a few words and is the provider of both enjoyment and liberation (9).

प्रणवमाहात्म्यम्

तद् बीजं सर्वविद्यानां मन्त्रमाद्यं षडक्षरम् ।
अतिसूक्ष्मं महार्थं च ज्ञेयं तद्वटबीजवत् ।।१०।।
अहं गुणत्रयातीतः सर्वज्ञः सर्वकृत् प्रभुः ।
ओमित्येकाक्षरे मन्त्रे स्थितः सर्वगतोऽस्म्यहम् ।।११।।
प्रणवोऽप्यधिकस्तस्य शिवस्य परमात्मनः ।
ग्राहिका भक्तिरुद्दिष्टा प्रणवाभ्याससम्भवा ।।१२।।
शिवरुद्रादिशब्दानां प्रणवादिपरः स्मृतः ।
शम्भोः प्रणववाच्यस्य भावनात् तज्जपादपि ।।१३।।
या सिद्धिश्च परा प्राप्या भवत्येव न संशयः ।
तस्मादेकाक्षरं देवमाहुरागमवादिनः ।।१४।।
वाच्यवाचकयोरैक्यं मन्यमाना मनस्विनः।
ज्ञायते योगिभिर्ध्याने[२] बोधानन्दाव्ययाद्वयः ।।१५।।

Glory of Praṇava

This Praṇava is the seed of all wisdom, the prefix of six syllable hymn, extremely subtle, having esoteric meaning and is known to be like the seed of a Banyan tree (10). I am beyond the three guṇas (Sattva, Rajas and Tamas), the omniscient, doer of all, Lord, inhere in the syllable 'aum' and again omnipresent (11). The hymn Praṇava is considered to be superior to Śiva Himself as the recitation of Praṇava results in devotion which is capable to lead to Śiva (12). The hymn Praṇava is known to be superior to the names Śiva, Rudra etc. Contemplation of Śiva through the symbol Praṇava and the recitation of the hymn Praṇava is the bestower of all the spiritual attainments undoubtedly (13). So, the saints (ṛṣis), the knower of Āgamas maintain the one syllable hymn as Śiva Himself on the basis of the identity of the preceptor and the perceived. Yogīs know it in their meditative state as the pure wisdom, bliss, immutability and non-duality (14-15).

षडक्षरमन्त्रमाहात्म्यम्

ईशानाद्यानि सूक्ष्माणि ब्रह्माण्येकाक्षराणि तु ।
[3]मन्त्रे नमः शिवायेति संस्थितानि यथाक्रमम् ।।१६।।

मन्त्रस्त्वक्षरतः सूक्ष्मः पञ्चब्रह्मतनुः शिवः ।
वाच्यवाचकभावेन स्थितः साक्षात् स्वभावतः ।।१७।।

वाच्य शिवः प्रमेयत्वान्मन्त्रस्तद्वाचकः स्मृतः ।
वाच्यवाचकभावोऽयमनादिः संस्थितस्तयोः[4] ।।१८।।

तत्राधिपेन मन्त्राणां सर्वज्ञेन मया शिवे ।
प्रणीतममलं वाक्यं न तेन सदृशं भवेत् ।।१९।।

साङ्गानि वेदशास्त्राणि संस्थितानि षडक्षरे ।
न तेन सदृशं तस्मान्मन्त्रमस्त्यपरं क्वचित् ।।२०।।

सप्तकोटिमहामन्त्रैरुपमन्त्रैरनेकशः ।
मन्त्रः षडक्षरोऽभिन्नं सूत्रं वृत्त्यात्मनो[5] यथा ।।२१।।

Glory of Six Syllable Hymn

All the Īśāna and Pañcabrahma hymn etc. remain inherent gradually in subtle form in monosyllable hymn 'aum' with 'namah Śivāya', the Pañcākṣara hymn (16). Śiva in the form of Pañcākṣara hymn is existent in a subtle way in the letters of this hymn symbolising the unity of preceptor and the perceived (17). Śiva is the object of knowledge and so, it is known as the perceived (vācya) and also the preceptor (vācaka) of the hymn, is the means by which the attainment of Śiva is possible and thus both are united beginninglessly (18). O Śive ! I have created (the six or five syllable) the holy hymns since I am the lord, the knower of everything (omniscient). So, there is no other hymn equal to it (19). The whole scripture of Veda with all its divisions and subdivisions are existent in this six syllable hymn. So, there can never be any hymn equal or superior to it (20). All the seven crores of great hymns along with their innumerable auxiliaries are inseparable from this six syllable hymn just as the details inhere in the Sūtra (21). All the Āgamas

शिवज्ञानानि यावन्ति विद्यास्थानानि यानि च ।
षडक्षरस्य सूत्रस्य तानि भाष्यं समासतः ।।२२।।

किं तस्य बहुभिर्मन्त्रैः शास्त्रैर्वा बहुविस्तरैः ।
यस्योंं नमः शिवायेति मन्त्रोऽयं हृदि संस्थितः ।।२३।।

[6]तेनाधीतं श्रुतं देवि तेनाचारः सुनिष्ठितः ।
येनोंं नमः शिवायेति मन्त्राभ्यासः स्थिरीकृतः ।।२४।।

नमस्कारादिसंयुक्तं शिवायेत्यक्षरत्रयम् ।
जिह्वाग्रे वर्तते यस्य सफलं तस्य जीवितम् ।।२५।।

अन्त्यजो वाऽधमो वापि मूर्खो वा पण्डितोऽपि वा ।
पञ्चाक्षरजपे निष्ठो मुच्यते पाशबन्धनात् ।।२६।।

तस्मात् षडक्षरो मन्त्रः सर्वसिद्धिप्रदायकः ।
षडक्षरमयं देवं मां तु यो जपते भुवि ।।२७।।

तस्य मुक्तिः करस्था स्याद् वीरशैवरतस्य च ।

पञ्चाक्षरमन्त्रोद्धारः

शैवाश्रमवतां पुंसां लिङ्गिनां वीरशैविनाम् ।।२८।।

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propounding the knowledge of Śiva and also the other sources of knowledge are merely the elaboration and interpretation of the six syllable hymn, the form of sūtra[1] (22). What is the necessity of having various hymns and the voluminous scriptures for the devotee whose heart is adorned with the six syllable hymn i.e. 'om namah Śivāya' (23). O Goddess ! one who has established in himself the hymn 'om namah Śivāya' by constant recitation should be considered to have read everything and heard everything and accomplished all good dispositions in his conduct (24). The life of devotee is blessed on whose tongue the hymn 'Śivāya' consisting of three letters along with 'namah' is constantly reflected (25). Devotee who recites the Pañcākṣara hymn with all sincerity and devotion attains freedom from the bondage even if he belongs to the lowest caste, is wretched, moron or a learned person (26). Therefore, the six syllable hymn is the conferrer of all spiritual attainments. One who regularly chants this six syllable hymn which is only the form of mine in this world, such Vīraśaiva devotee gets easy access to the liberation (27-28).

मम पञ्चाक्षरो मन्त्रः कल्पवृक्षो धरात्मजे ।
अस्याः परमविद्यायाः स्वरूपमतिशोभनम् ।।२९।।
शृणुष्व कथयिष्यामि गुह्यं तत्पापनाशनम् ।

पञ्चाक्षरी विद्या

आदौ नमः प्रयोक्तव्यः शिवायेति ततः परम् ।।३०।।
एषा पञ्चाक्षरी विद्या प्रणवाद्या षडक्षरी ।
स(यः) शब्दस्तस्य सर्वस्य बीजभूता समासतः ।।३१।।
सर्वज्ञस्याज्ञया सिद्धा तत्स्वरूपार्थवाचकी ।
तप्तचामीकरप्रख्या पीनोन्नतपयोधरा ।।३२।।
चतुर्भुजा त्रिनयना बालेन्दुकृतशेखरा ।
पद्मोत्पलधरा सौम्या वरदाभयपाणिका ।।३३।।
सर्वलक्षणसम्पूर्णा सर्वाभरणभूषिता ।
सितपद्मासनासीना नीलकुन्तलमूर्धजा ।।३४।।

Pañcākṣara — the Saviour

For a Vīraśaiva liṅgī who has entered into the śaiva discipline, the Pañcākṣara hymn is like a Kalpavṛkṣa (a celestial tree assumed to confer all bounties). The supreme wisdom is extremely blissful. Please listen to its secret nature as the destroyer of sins which I am explaining to you (29-30).

Pañcākṣarī Wisdom

The term 'namah' should be used in the beginning and then the supreme term 'Śivāya' is to be added (30). This Pañcākṣarī hymn becomes six syllable on adding 'Praṇava'. So, it is the matrix of all the words (31). This wisdom validated by the omniscient Śiva Himself, describes His nature by its semantics. The divine form of Pañcākṣarī defuses the radiance of hot gold, having healthy breast, has four hands and three eyes, is adorned with two early phases of moon on her forehead, bears the red and blue lotus, is sublime, assumes the postures of 'Vara' and 'Abhaya' with her hands, possesses all the auspicious signs, decorated with various ornaments, seated on the white lotus seat and has the blue hairs (32-34).

पञ्चाक्षरीविद्याया वर्णबीजनिरूपणम्

अस्याः पञ्चविधा वर्णाः प्रस्फुरद्रश्मिमण्डलाः ।
त्वत्स्वरूपं हि देवेशि मत्स्वरूपं नमः स्वयम् ।।३५।।

पीतः कृष्णस्तथा धूम्रः स्वर्णाभो रक्त एव च ।
पृथक् प्रयोज्या यद्येते बिन्दुनादसमन्विताः ।।३६।।

अर्धचन्द्राकृतिर्बिन्दुर्नादो दीपशिखाकृतिः ।
बीजं द्वितीयं बीजेषु मन्त्रस्यास्य वरानने ।।३७।।

दीर्घपूर्वं तुरीयं स्यात् पञ्चमं शक्तिमादिशेत् ।

ऋषि-छन्दो-देवतानिरूपणम्

वामदेवो नाम ऋषिः पङ्क्तिश्छन्द उदाहृतम् ।।३८।।

देवता शिव एवास्य मनोर्गिरिसुतेऽस्म्यहम् ।
गौतमोऽत्रिर्महादेवि विश्वामित्रस्तथाङ्गिराः ।।३९।।

भारद्वाजश्च वर्णानां ऋषयः क्रमशः स्मृताः ।
गायत्र्युष्णिगनुष्टुप् च छन्दांसि बृहती विराट् ।।४०।।

Seed-letter of Pañcākṣarī Wisdom

O Goddess ! the luminous rays emanate from the five letters of Pañcākṣarī wisdom are only of your nature and my nature is reflected by the syllable 'namah' (35). The colours of this five syllables are yellow, black, smoke, golden and red. Bindu and Nāda should be added with each of them if used separately (36). O the beautiful ! the form of Bindu is like half moon where as the form of Nāda is like the flame of the lamp. The seed of other hymns should be evolved from this hymn by contemplating the fourth syllable as long (vā) and fifth as Śakti (ya) (37-38).

Sage, Metre, Deity

O the daughter of the mountain ! Vāmadeva is the seer, Paṅti is the metre and the diety is I myself. O the great Goddess ! Gautam, Atri, Viśvāmitra, Aṅgirā, Bhāradvāj are the five seers of the five syllables of the hymn respectively (39-40). Gāyatri, Uṣṇik, Anuṣṭup, Bṛhat and Virāṭ are the five metres pertaining to this syllable of this hymn (40).

वर्णानामधीशाः स्थानानि च

शिवो रुद्रो महादेव ईश्वरः परमेश्वरः ।
तेषामधीशा वर्णानां क्रमेणैते शिवादयः ।।४१।।

शिवस्य पञ्चवक्त्राणि तेषां स्थानान्यनुक्रमात् ।
पूर्वादि चोर्ध्वपर्यन्तं नकारादि यथाक्रमम् ।।४२।।

उदात्तः प्रथमो वर्णो द्वितीयश्च चतुर्थकः ।
पञ्चमः स्वरितश्चैव मध्यमो निगदः शिवे ।।४३।।

मनोः पर्यायनामानि

मूलं विद्या [2]शिव शैवं सूत्रं पञ्चाक्षरं तथा ।
षडक्षरं च तस्याहुर्नामानि मुनयो मनोः ।।४४।।

षडङ्गानि

हृदयं मूलविद्येयं नकारः शङ्करः शिरः ।
शिखा मकारः कवचं शिकारो [1]वापि दृक्त्रयम् ।।४५।।

Presiding Deities and the Abodes of Syllable

Śiva, Rudra, Mahādeva, Īśvara and Parameśvara are the five presiding deities of the five syllable respectively (41). The five faces of Śiva (eastern, southern, western, northern and upper) are the abodes of the five syllable respectively (42). O Śive ! the first, second and fourth syllables of this hymn are Udātta (elevated, high), the fifth one is 'Svarit' (mixed tone being between high and low) and the third one is 'Anudātta' (low) (43).

Synonyms of the Pañcākṣarī According to the Sages

According to the sages Mūla, Vidyā, Śiva, Śaivasūtra, Pañcākṣara, Saḍakṣara are the synonyms[2] (44).

Six Abodes

The Mūlavidyā is contemplated as heart, the syllable 'na', the form of Śaṅkara as head, syllable 'ma' as crest, syllable 'śi' as shield, syllable 'va' as the three eyes and the syllable 'ya' represents weapon.

यकारोऽस्त्रं नमः स्वाहा [१०]वषड् वौषट् फडित्यपि ।
षड्भिर्वर्णैः षडङ्गानि कुर्यान्मन्त्रस्य पार्वति ।।४६।।

मन्त्रवर्णन्यासप्रकरः

मन्त्रवर्णादिकान् न्यसेत् पञ्चमूर्तीर्यथाक्रमम् ।
तर्जनीमध्ययोरन्त्यानामिकाङ्गुष्ठके पुनः ।।४७।।

ताः स्युस्तत्पुरुषाघोरसद्योवामेशसंज्ञकाः ।
वक्त्रहृत्पादगुह्येषु निजमूर्धनि ताः पुनः ।।४८।।

प्राग्याम्यवरुणोदीच्यमध्यचक्रेषु पञ्चसु ।
मन्त्राग्राणि न्यसेत् पश्चाज्जातियुक्तानि षट् क्रमात् ।।४९।।

कुर्वीत गोलकन्यासं रक्षायै तदनन्तरम् ।
हृदि वक्त्रांसयोरूर्वोः कण्ठे नाभौ द्विपार्श्वयोः ।।५०।।

पृष्ठे हृदि ततो मूर्ध्नि वदने नेत्रयोर्न्यसेत् ।
दोषोः संधिषु साग्रेषु विन्यसेत् तदनन्तरम् ।।५१।।

O Pārvatī ! six syllables such as 'namah, svāhā, vaṣaṭ, vauṣaṭ and phaṭ are assumed as the six organs of the hymn (45-46).

Mantra, Varṇa and Nyāsa

The ritual of Nyāsa should be observed on the five fingers i.e. index, middle, ring, little and thumb respectively contemplating the Pañca-brahma image of Śiva by reciting five syllables of the hymn (47). The names of the Pañca-brahma image of Śiva is Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva and Īśāna. Nyāsa is to be performed on the face, heart, legs, anus and head of one's own body (48). The ritual Vinyāsa is to be performed reciting the five syllable without Praṇava on east, south, west, north and upper directions and again vinyāsa of syllable is to be performed with the addition of Praṇava (49). Then Golaka-nyāsa should be performed for self-defence on the heart, face, shoulders, thighs, throat, navel and the two sides (50). The nyāsa should also be performed on arms, elbows and wrists with six syllables hymn (51). O Śive ! the ritual of vinyāsa should be performed on the head, face, heart, arm pits, thighs, two legs, heart and lotus face, throat with the postures

शिरोवदनहृत्कुक्षिसोरुपादद्वये शिवे ।
[11]हृदि वक्त्राम्बुजे कण्ठे[12] मृगाभयवरेष्टदाः[13] ॥५२॥

वक्त्रांसहृत्सु पादोरुजठरेषु क्रमान्न्यसेत् ।
मूलमन्त्रेषु[14] मन्त्रार्णान्[15] यथावद् देवि विन्यसेत् ॥५३॥

मूर्ध्नि फालोदरांसेषु[16] हृदये तान् पुनर्न्यसेत् ।
पञ्चादनेन मन्त्रेण कुर्वीत व्यापकं सुधीः ॥५४॥

नमोऽस्तु स्थाणुभूताय ज्योतिर्लिङ्गामृतात्मने ।
चतुर्मूर्तिवपुश्छायाभासिताङ्गाय शम्भवे ॥५५॥

एवं न्यस्तशरीरोऽसौ चिन्तयेन्मां महेश्वरि ।

अथ ध्यानम्

ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसं
रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नम् ।
पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानं
विश्वाद्यं विश्ववन्द्यं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥५६॥

एवं ध्यायेन्महादेवि प्रसन्नविमलाशयः ।
देव्याश्च मूलमन्त्रोऽयं किञ्चिद्भेदः [17]समन्वयात् ॥५७॥

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of Mṛga, Abhay and Iṣṭa (52). O Goddess ! the ritual vinyāsa should again be performed on the face, shoulders, heart, legs, thighs, stomach respectively with the six syllables hymn (53). Again the ritual of vinyāsa should be performed on the head, forehead, stomach, genetal organ and heart with the original hymn. Then extensive ritual of nyāsa should be performed by the learned person with the hymns herein (54). I bow unto the Lord Śiva, the Sthānu[3] who is of the form of eternal luminous Liṅga, the image of the four-fold God (caturmūrti), having besmeared the sacred ash (55).

Meditation

O the great Goddess ! thus the devotee should contemplate on me reciting the hymns mentioned herein after purifying his whole body by performing nyāsa and reciting hymns (55-56). One should regularly

तत्रास्य पञ्चमो वर्णो द्वादशस्वरभूषितः ।

पूजाजपहोमादिविधानम्

तस्मादनेन मन्त्रेण मनोवाक्कायभेदतः ॥५८॥

आवयोरर्चनं कार्यं जपहोमादिकं प्रिये ।
यथाश्रद्धं यथाप्रज्ञं यथाकालं यथास्मृति ॥५९॥

यथाशक्ति तु सम्पाद्य यथायोग्यं यथारति ।
यदा कदाऽपि वा भक्त्या यत्र कुत्रापि वा कृता ॥६०॥
१८येन केनापि वा देवि पूजा मुक्तिं हि नेष्यति ।
सदा सक्तेन मनसा यत्कृतं परमेष्ठिनः ॥६१॥

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meditate on the Lord Maheśa whose body is like a silver mountain, forehead is adorned with the face of moon, body is lumious on account of the brightness of the ornaments of gems, two hands blissfully assume the postures of Vara (conferring boon) and Abhaya (assurance of fearlessness) and holds axe and stag by the rest two hands, who is seated on a lotus, praised by divinities standing around, who wears the skin of tiger, who is the cause of the universe, glorified by all, eradicator of all fear, having five faces and three eyes (56). O the great Goddess ! the devotee whose heart is blissful and pure should meditate on Śiva as described in the previous verse. The original hymn with a little alteration becomes the hymn for Goddess. The twelfth vowel is added into the fifth syllable of the original hymn and thus 'Śivāya' is changed into 'Śivāyai' (57-58).

Procedure of Worship, Recitation and Oblation

O dear ! worshipper should worship us, recite the hymn and offer oblation by mind, body and speech (58-59). The devotee should perform our worship according to his faith, understanding, time, memory, capability, ability and disposition. If anybody performs worship devotedly any where, any time, in any way, with whatever is available, it leads him to liberation (59-61). The worship performed

यत्प्रियं च शिवस्यैव क्रमेण व्युत्क्रमेण वा ।
तथापि शिवभक्ता ये नात्यन्तविवशा नराः ।।६२।।
तेषामर्थो(र्थे) मया देवि नियमः परिकल्पितः ।

तन्त्रसङ्ग्रहणम्

तत्रादौ सम्प्रवक्ष्यामि तन्त्रसङ्ग्रहणं शुभम् ।।६३।।
यद्विना निष्फलं जाप्यं येन वा सफलं भवेत् ।
[१९]आज्ञाहीनं क्रियाहीनं श्रद्धाभक्तिविवर्जितम् ।।६४।।
आजप्तं दक्षिणाहीनं सदाजप्तं[२०] च निष्फलम् ।
आज्ञासिद्धं क्रियासिद्धं श्रद्धासिद्धं क्रियात्मक ।।६५।।
तथैव दक्षिणासिद्धं जपसिद्धं महत्फलम् ।

मन्त्रग्रहणार्थं गुरुसेवनम्

तस्माद् गुरुमुपागम्य तोषयेत् तं प्रयत्नतः ।।६६।।

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with full determination, sincerity of faith is very esteemed to Śiva, whether it is performed with due procedure or without procedure (61-62). O Goddess ! all the procedures laid down by me are for the persons who are not under any compulsion (62-63).

Observance of Rites

Now, I shall first narrate briefly all the auspicious procedures laid down in the scriptures without which all the rites are fruitless and by observance of which they become successful (63-64). If rites and rituals are devoid of knowledge, action, reverence and devotion and performed without respectfully paying some wealth to the priest, such rites and regular recitation of the hymn also remain fruitless (64-65).

Serving Guru for Initiation

On the otherhand, true recitation of the hymn alongwith the observance of the rituals performed with true knowledge, proper action, perfect reverence and in accordance with the procedures and consummated with proper respectful submission of wealth to the priest is immensely fruitful (65-66). O Goddess ! so devotee should approach Guru and make all efforts to propitiate him. The disciple should always

वाचा च मनसा चैव कायेन द्रविणेन च ।
आचार्यं पूजयेच्छिष्यः सर्वदा देवि यत्नतः ।।६७।।

हस्त्यश्वरथरत्नानि क्षेत्राणि च गृहाणि च ।
वासांसि धनधान्यानि रत्नानि विविधानि च ।।६८।।

सर्वांस्तद्गुरवे दद्याद् भक्त्या च विभवे सति ।
वित्तशाठ्यं न कुर्वीत यदीच्छेत् सिद्धिमात्मनः ।।६९।।

तस्मान्निवेदयेद् देवि स्वात्मानं सपरिच्छदम् ।
एवं सम्पूज्य विधिवद् यथाशक्ति त्ववञ्चयन् ।।७०।।

षडध्वशुद्धिः

[21]साधयेत गुरोर्मन्त्रं ज्ञानं देवि क्रमेण तु ।
षडध्वशुद्धमार्गः सन् कुर्यादात्मजिगीषया ।।७१।।

ज्ञात्वा गुरुमुखात् सम्यगज्ञानार्णवमुत्तरेत् ।
कला तत्त्वाध्वभुवनं वर्णं पदमतः परम् ।।७२।।

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devotedly worship Guru with his mind, body, words and wealth (67). If the disciple aspires for the spiritual attainment, then he should respectfully dedicate the elephant, horse, chariot, gems, farm, house, clothes and various kinds of food grains and precious stones to Guru. He should not be miserly rather should submit all kinds of luxurious items for spiritual achievement (68-69). Disciple should surrender everything to Guru along with himself and should worship him as per the procedure laid down to the best of his capacity without any deception (70).

Purification of Six Adhvas

O Goddess ! the disciple should respectfully acquire the hymns and wisdom gradually from Guru and should learn the means of purification of adhvas from Guru for self-realisation. He would be able to cross the ocean of nescience only after acquiring the true knowledge from Guru (71-72).

मन्त्रं चेति समासेन षडध्वानः प्रकीर्तिताः ।

गुरुणा मन्त्रोपदेशः कर्तव्यः

देवि तुष्टो गुरुः शिष्यं पूजकं वत्सरोषितम् ।
अभिषिच्य स्वलङ्कृत्य दद्यान्मन्त्रं शिवात्मकम् ।।७३।।

यो मन्त्रमेनमधिगम्य गुरोमुखाब्जात्
कृत्वा षडध्वपरिशोधनपूर्वचर्यः ।
ध्यात्वा जपत्यनुदिनं विषयेष्वसक्त-
स्तस्याचिरेण परितुष्यति चन्द्रमौलिः ।।७४।।

मन्त्रपुरश्चर्या

सोऽभिषेकं गुरोर्लब्ध्वा मन्त्रदीक्षां च गौरवीम् ।
सङ्कल्प्य प्रजपेद् देवि पुरश्चरणपूर्वकम् ।।७५।।
एकाग्रेण शिवं ध्यात्वा चेतसा विजितेन्द्रियः ।
यावज्जीवं जपेन्मन्त्रमष्टोत्तरसहस्रकम् ।।७६।।

Initiation of Mantra by Guru

Kalā, Tattva, Bhuvan, Varṇa, Pada and Mantra are famous and called the six great adhvas (72-73). O Goddess ! Guru after having been satisfied with the one year service of the disciple should give him 'Śiva-mantra' after consecrating and decorating him with ornaments (73-74). The devotee who having received the mantra from the lotus mouth of Guru and after having purified the six adhvas by observing various rituals, meditates and regularly recites the hymns remaining completely detached from the objects of the world easily pleases Śiva, the Candramouli (74).

Rites for Empowering the Hymns

O Goddess ! the disciple having been consecrated by Guru and having received the initiation of glorious hymns and after empowering the hymns with full determination should regularly recite the hymn (75). He should meditate on Śiva with full concentration and having full control over his senses should recite the hymn 1008 times during the span of his life (76). One who observes the aforesaid rites attentively

अनश्नन् तत्परो [22]भूत्वा स याति परमां गतिम् ।
जपेदक्षरलक्षं वै चतुर्गुणितमादरात् ॥७७॥

नक्ताशीः संयतमनाः पौरश्चरणिको मतः ।
तत्पुरश्चरणं कृत्वा नित्यजापी भवेन्नरः ॥७८॥

तस्य नास्ति समो लोके स सिद्धः सिद्धिदो भवेत् ।
स्नानं कृत्वा शुचौ देशे लब्ध्वा रुचिरमासनम् ॥७९॥

जपविधिप्रकारोपदेशः

शिवभक्त्या शिवं ध्यात्वा स्वगुरोः सन्निधौ हृदि ।
उदङ्मुखः प्राङ्मुखो वा मौनी चैकाग्रमानसः ॥८०॥

विशोध्य पञ्चतत्त्वानि दहनाप्लावनादिभिः ।
मन्त्रन्यासादिकं कृत्वा [23]सकलीकृतविग्रहः ॥८१॥

आवयोर्विग्रं ध्यायेत् प्राणापानौ नियम्य च ।
विद्यास्थानं परं रूपमृषिश्छन्दस्तु दैवतम् ॥८२॥

बीजं शक्तिं तथा वाच्यं स्मृत्वा पञ्चाक्षरं जपेत् ।

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before taking food, attains the supreme state. If devotee who recites each and every syllable of the hymn for 4 lacs times and spends restrained moments after taking food at night, then his rite of empowering 'Puraşcaraṇa'[4] of the hymn is completed. After performing this rite of Puraṣcaraṇa, the devotee who regularly recites the hymn becomes perfect and can make others perfect, there is none equal to him in the world (77-79).

Kinds of Recitation of Hymn

After taking bath the devotee should sit on a pleasant seat in a clean place, meditate on Śiva in the proximity of his Guru facing the north or the east, keeping silence with full concentration, purify the five elements of the body by performing the rite of 'Dahan and Plāvan'[5] etc. and by initiating the rite of nyāsa etc. for the 'Sakalikaraṇa' of the body (importing divinity in the different parts of the body) and should meditate on our image practising the procedure of Prāṇāyāma (79-82). Devotee should contemplate on the supreme form, seer, metre, divinity, seed of the hymn, power and the pure form of hymn while reciting the Pañcākṣara hymn[6] (82-83).

त्रिविधो जपः

उत्तमं मानसं जप्यमुपाशुं मध्यमं विदुः ।।८३।।
अधमं वाचिकं प्राहुरागमार्थविशारदाः ।
उत्तमं रुद्रदैवत्यं मध्यमं विष्णुदैवतम् ।।८४।।
अधमं ब्रह्मदैवत्यं देव्याहुरनुपूर्वशः ।
यदुच्चनीचस्वरितैः शब्दैः स्पष्टपदाक्षरैः ।।८५।।
मन्त्रमुच्चारयेद् वाचा वाचिकोऽयं जपः स्मृतः ।
जिह्वामात्रपरिस्पन्दमीषदुच्चरितं शिवे ।।८६।।
अपरैरश्रुतं किञ्चिच्छ्रुतं[२४] चोपांशुरुच्यते ।
धिया यदक्षरश्रेणिं वर्णाद्वर्णं पदात्पदम् ।।८७।।
शब्दार्थचिन्तनं देवि कथ्यते मानसो जपः ।
वाचिकं चैवमेकं स्यादुपांशुः शतमुच्यते ।।८८।।
साहस्रो मानसः प्रोक्तः सगर्भस्तच्छताधिकः ।

Three Types of Recitation of Hymn

Recitation of hymn within oneself is the highest type of recitation, recitation in lowest pitch is called medium and the vocal recitation is called inferior type of recitation by the knower of the Āgamas (83-84). O Goddess ! the hymn pertaining to Rudra is the highest in order, concerning Viṣṇu is of medium category and relating to Brahmā is known as inferior according to the scriptures (84-85). When the words, syllables and letters of the hymn are recited keeping in consideration the high, low and medium pitch as prescribed is known as vocal recitation (85-86). O Goddess ! when the hymn is recited in the lowest discernible pitch in which only the vibration of the tongue occurs and is hardly audible by others, is called 'Upāṅśu-japa' (86-87). O Goddess ! when the hymn is recited within mind contemplating intellectually on the letters, words, syllables and meaning is called Mānasa-japa (87-88). If the result of Vācika-japa is considered as one unit, then of Upāṅgśu is hundred times more and Mānasa is one thousand times more where as the result of Sagarbha is hundred times more than the previous (88-89).

सगर्भो जपः

कुम्भकेन समायुक्तः सगर्भो जप उच्यते ।।८९।।

आद्यन्तयोरगर्भोऽपि प्राणायामः प्रशस्यते ।
चत्वारिंशत्समावृत्तिः प्राणानायम्य संस्मरेत् ।।९०।।

मन्त्रं मन्त्रार्थविद्धीमान् शक्तः शक्तिमतो जपेत् ।
अगर्भं वा सभर्गं वा सगर्भस्तत्र शिष्यते ।।९१।।

सध्यानो जपः

सगर्भादपि साहस्रः सध्यानो जप उच्यते ।
एषु पञ्चविधेष्वेकः कर्तव्यः शक्तितो जपः ।।९२।।

जपमाला

अङ्गुल्या जपसंख्यानामेकमेकमुदाहृतम् ।
रेखयाऽष्टगुणं विन्द्यात् पुत्रजीवैर्दशाधिकम् ।।९३।।

Sagarbha Japa

Performance of japa during Kumbhaka (holding of breathe after inhalation) is called Sagarbha-japa. Performance of japa during Recaka (inhalation and exhalation) are called the Agarbha-japa. This type of japa is adorable. Japa should be performed forty times in the state of Prāṇāyāma (89-90). Worthy devotee should recite the hymn of powerful Śiva contemplating on its meaning (as per his capacity). Devotee may perform either Agarbha or Sagarbha japa but Sagarbha among them is considered as superior (99).

Japa with Meditation

Japa with meditation is considered to be thousand times superior to Sagarbha. Devotee should perform any one of the five types of japa according to his capacity (92). If the recitation is enumerated by the fingers, the result is considered to be one only, if performed on the lines of the fingers, it is known to be eight times where as if enumeration is done with the help of the garland of the seed of 'Putrajīvī', it is ten times more (93). If it is performed with the garland of conch-shalls, it

शतं स्याच्छङ्खमणिभिः प्रवालैस्तु सहस्रकम् ।
स्फाटिकैर्दशसाहस्रं मौक्तिकैर्लक्षमुच्यते ।।९४।।
पद्माक्षैर्दशलक्षं तु सौवर्णैः कोटिरुच्यते ।
कुशग्रन्थ्या च रुद्राक्षैरनन्तगुणितं भवेत् ।।९५।।
त्रिंशदक्षैः कृता माला धनदा जपकर्मणि ।
सप्तविंशतिसंख्याकैरक्षैः पुष्टिप्रदा शिवे ।।९६।।
पञ्चविंशतिसंख्याकैः कृता मुक्तिं प्रयच्छति ।
अक्षैस्तु पञ्चदशभिरभिचारफलप्रदा ।।९७।।

जपेऽङ्गुलीनां विनियोगः

अङ्गुष्ठं मोक्षदं विन्द्यात् तर्जनी शत्रुनाशनी ।
मध्यमा धनदा शान्तिं कुरुतेऽनामिकाजपात् ।।९८।।

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produces hundred times result of the previous one, if performed with the garland of coral-beads, produces thousand times result, ten thousand times result is obtained by performing japa with the crystal garland and it is said that one lac times result is obtained by performing japa with the pearl beads garland (94). Performance of japa with the garland of lotus-beads produces ten lacs times of result, garland of golden beads is said to provide crore times of results and japa performed with the knots of kuśa and with garland of Rudrākṣa bestows the infinite times of results (95). O Śive ! Japa performed with the garland of thirty Rudrākṣa imparts wealth and japa performed with the garland containing 27 beads showers prosperity (96). Japa performed with the garland containing 25 Rudrākṣa beads bestows liberation. For the performance of japa with malevolent purposes garland of fifteen Rudrākṣa beads should be used (97).

Japa by Fingers

Japa performed by the thumb bestows liberation, by the index finger destroys enemy, by the middle finger provides wealth and if performed by the ring finger peace and tranquility are achieved (98).

कनिष्ठा रक्षिणी प्रोक्ता पुत्रदा च विशेषतः ।
अङ्गुष्ठेन जपं जप्यं[२५] सहान्याङ्गुलिभिः सदा ।।९९।।
अङ्गुष्ठरहितं जप्यं कृतं तदफलं भवेत् ।

गोष्ठादिजपे फलवैशिष्ट्यम्

[२६]जप्याद् गृहे समफलं गोष्ठे शतगुणं विदुः ।।१००।।
पुण्यारण्ये तथाऽऽरामे सहस्रगुणमुच्यते ।
अयुतं पर्वते देवि नद्यां लक्षमुदाहृतम् ।।१०१।।
कोटिं देवालये देवि अनन्तं शिवसंनिधौ ।
सूर्यस्याग्नेर्गुरोरिन्दोर्दीपस्य च जलस्य च ।।१०२।।
लिङ्गस्य च गवां चैव सन्निधौ शस्यते जपः ।

पञ्चाक्षरीजपमाहात्म्यम्

पुमान् सदाचाररतो जपेत् पञ्चाक्षरीमिमाम् ।।१०३।।
अस्मिन् सिद्धे महामन्त्रे [२७]सर्वे सिद्धा गिरीन्द्रजे ।
यो जनः कीर्तयेद् भक्त्या शृणुयाद्वा समाहितः ।।१०४।।

Japa performed by the little finger provides protection and specially grants progeny. During the performance of japa with the thumb all other fingers should be used. Japa without thumb is fruitless (99-100).

Special Result of Japa Obtained in a Cowshed etc.

Japa performed in the house provides the result according to its number. If performed in a cowshed, confers hundred times of results than the former, if performed in an auspicious forest and garden grants thousand times of results. O Goddess ! japa performed on a mountain bestows ten thousand times of results and on the bank of a river bestows one lac times of results (100-101). O Goddess ! japa, if performed in a temple, grants crores of times of results and in the proximity of Śiva bestows infinite times of results. Japa performed facing the sun, fire, Guru, moon, lamp, water, Iṣṭaliṅga and cow is always beneficial (102-103).

Glory of Pañcākṣarī Japa

O the daughter of mountain ! the devotee who always observes the rules of good conduct should recite the Pañcākṣarī hymn. If this supreme hymn is fully ordained, all others are automatically

सर्वपापविनिर्मुक्तः स याति मम सन्निधिम् ।

संख्याभेदेन फलभेदः

द्विसहस्रं जपेद् रोगान्मुच्यते नात्र संशयः ।।१०५।।
त्रिसहस्रं जपेन्मन्त्री[२८] दीर्घमायुरवाप्नुयात् ।
सहस्रवृद्ध्या[२९] प्रजपेत् सर्वान् कामानवाप्नुयात् ।।१०६।।
आज्यान्वितैस्तिलैः शुद्धैर्जुहुयाल्लक्षमादरात् ।
उत्पातजनितान् क्लेशान् नाशयेत् पर्वतात्मजे ।।१०७।।
शतलक्षं जपेत् साक्षाच्छिवो भवति मानवः ।
किमत्र बहुनोक्तेन मम रूपं स पार्वति ।।१०८।।

पञ्चाक्षरीजपेन शिवपुरप्राप्तिः

पञ्चाक्षरीं नियमवानपि यो जपेत
तस्मिन् समाहितमनाः शुचिरात्मवश्यः ।
क्षेत्रे शिवस्य परमे भुवि पर्वते वा
गच्छेत् स शङ्करपुरं शिवसन्निकाशः ।।१०९।।

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accomplished. One who devotedly sings the glory of Pañcākṣarī wisdom or attentively hears it becomes free of all sins and attains my proximity (104-105).

Difference in Result due to Number

If one recites this hymn two thousand times, becomes free of all diseases, there is no doubt in it. If recited three thousand times, it grants longevity. If one thousand is added in the previous one (i.e. four thousand), all desires are fulfilled (105-106). O the daughter of the mountain ! oblations of sesamum mixed with ghee offered respectfully with chanting of hymns for one lac times destroys all kinds of miseries (107). O Pārvatī ! if a devotee performs japa for one hundred lac times, then he becomes Śiva Himself. What to say more, he attains my own form (108).

Attainment of Domain of Śiva by Pañcākṣara

The devotee who performs Pañcākṣarī japa in conformity with the laid down procedure, who has full control over his senses and has

इति ते कथितं देवि मनोर्माहात्म्यमुत्तमम् ।
मम पञ्चाक्षरस्यैवं किं भूयः श्रोतुमिच्छसि ।।११०।।

*इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते[३०] दीक्षा-
प्रकरणे पञ्चाक्षरीजपानुष्ठानस्वरूपनिरूपणं
नाम एकादशः पटलः समाप्तः[३१] ।।११।।*

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purified himself, resides in the place of Śiva or in any holy place or on the mountain, easily ascends to the domain of Śiva and remains in His proximity. (109). O Goddess ! thus I have narrated to you the glory of my supreme Pañcākṣara hymn. What more you want to listen ? (110).

Here ends the eleventh chapter of Pārameśvaratantra advocating the Śaiva non-dualism while describing the procedure of initiation and the nature of the recitation of Pañcākṣarī hymn ‖ 11 ‖

Notes & References (in Sanskrit Text)

१. प्रसाधकः–कटि. ङ.।
२. नैर्बो–घ.।
३. मन्त्रो–क. ग. घ.।
४. तः स्वयम्–क.।
५. त्मकं–क.।
६. ततो–ग. घ. ङ.।
७. भूतः समागतः–ख. ग. घ.।
८. शिवम्–क. ख.।
९. वाक्पत्रयम्–ग. घ. ङ.।
१०. "वषड् हुं च यथाक्रमम्। वौषट् फडिति देवेशि पल्लवाः षट् प्रकीर्तिताः।।" इति पाठः–ख.।
११. पङ्क्तिद्वियं नास्ति–ग. घ.।
१२. टङ्के–क. ग. घ.।

१३. दे–कटि. ख.।

१४. मन्त्रस्य–ग. घ. ङ.।

१५. न्त्राणां–ग. घ.।

१६. राङ्गेषु–क. ख.।

१७. भेदं–क. ग. घ.।

१८. येनेति श्लोकः श्लोकद्वयानन्तरं स्थापितः–ग. घ.।

१९. ज्ञान–क.।

२०. सत्यं–ग. घ.।

२१. धारयेत् तं–कटि. ख.।

२२. भुक्त्वा–क., ज़प्त्वा–कटि. ख.।

२३. संकुली–क. ख.।

२४. च्चिन्ता वो–क., च्छुतं वो–घ.।

२५. जाप्यं–ग. घ. ङ.।

२६. जाप्यं गृहे–ख. ग. घ.।

२७. सर्वाः–क.।

२८. मन्त्रं–क.।

२९. पङ्क्तिरियं टिप्पण्यां स्थापिता–ख.।

३०. 'शिवा...........रणे' नास्ति–ग. ङ.।

३१. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. Vedānta Sūtra, *Śrikaṇṭha Bhāṣya,* 1.1.3.
2. See *Siddhānta Śikhāmaṇi* 8.3.
3. 'Sthāṇu' is one of the names of Śiva.
4. See *Sūkṣmāgama,* III. 45-48.
5. The procedure of Śoṣa, Dāha and Āplāvan have been described in almost all the scriptures of Tantrāgama while enunciating the process of 'Bhūtaśuddhi'. See *Candrajñānāgama,* p. 78.
6. See *Candrajñānāgama,* 1.8.56-76.

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द्वादशः पटलः

ज्ञानयोगस्वरूपनिरूपणम्

[१]श्रीदेव्युवाच

देवदेव महादेव महेश मृड शङ्कर ।
ज्ञानयोगस्य माहात्म्यं वेद मे करुणाकर ।।१।।

ईश्वर उवाच

ज्ञानयोगयोः परस्परापेक्षा

चर्याचर्या च सततमहिंसा ज्ञानसङ्ग्रहः ।
सत्यमस्तेयमास्तिक्यं श्रद्धा चेन्द्रियनिग्रहः ।।२।।

अध्यापनं चाध्ययनं यजनं याजनं तथा ।
ज्ञा(दा)नमीश्वरभावश्च यजनं याजनं शिवे ।।३।।

अन्तर्यागो बहिर्यागः सततं ज्ञानशीलता ।
य एवं वर्तते योगी ज्ञानयोगस्य सिद्धये ।।४।।

Chapter - 12

THE NATURE OF JÑĀNAYOGA

Goddess enquires —

O Śaṅkara ! the Lord of the lords, supreme God, bestower of pleasure and mercy, kindly enlighten me regarding the glory of Jñāna-yoga (1).

God replies —

Jñāna-yoga and Their Inter-relation

O Śive ! the devotee who always observes the rules of virtuous conduct, ever practices the vow of non-violence, remains engrossed in acquiring knowledge, observes truthfulness, non-covetousness, possesses theistic attitude and reverence for God, has full control over the

अचिरादेव विज्ञानं लब्ध्वा योगं च विन्दति ।
[२]दग्धं देहमिमं ज्ञानी क्षणाज्ज्ञानाग्निना व्ययेत् ।।५।।

मम प्रसादाद् योगज्ञः कर्मबन्धं प्रहास्यति ।
पुण्यापुण्यात्मकं[३] कर्म मुक्तेस्तत्प्रतिबन्धकम् ।।६।।

तस्माद्योगं [४]ततो योगी पुण्यापुण्ये विवर्जयेत् ।
फलकामनया कर्म करणं प्रतिपद्यते ।।७।।

न कर्ममात्रकरणं तस्मात् कर्मफलं त्यजेत् ।
प्रथमं कर्मयोगेन बहिः सम्पूज्य शङ्करम् ।।८।।

ज्ञानयज्ञरतो [५]देवि [६]तस्माद्योगं समभ्यसेत् ।
विदिते शिवसात्म्यैककर्मणा[७] ज्ञानयोगिनः ।।९।।

न यजन्ति शिवं युक्ताः समलोष्टाश्मकाञ्चनाः ।
[८]नित्यमुक्तो महादेवि भक्तिमान् यः समाहितः ।।१०।।

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senses, spends his time in teaching, learning, worshipping and performing sacrifices and oblations, for whom all oblations and sacrifices are really acquiring the knowledge and devotion of God. Such person ever remains absorbed in both the internal worship and external rites and rituals and is always full of wisdom. Thus by practising the aforesaid discipline, the yogī for the fulfilment of the state of wisdom which is also the supreme state of yogī of the jñāna-yoga, acquires the capability to burn the body in a moment with the fire of his knowledge (2-5). By my Grace such yogī destroys all the bonds of karma. All kinds of deeds, whether virtuous or non-virtuous are considered to be detrimental to the liberation (6). So, yogī should abandon yoga itself along with all kinds of deeds whether virtuous or non-virtuous. The deed performed with a view to achieve the result leads to further deeds (which results in bondage). So, one should perform the deeds leaving the thought of result. Such deeds can not become the cause of further deeds (7-8). O Goddess ! one should perform first the karma-yoga i.e. the external worship of Śaṅkara and then observe the discipline of yoga for the attainment of knowledge (8-9). Then on account of the perfection of Jñāna-yoga, yogī experiences the one-ness with Śiva and does not observe the external worship and for him earth, stone and gold etc. are the same (9-10). O the great Goddess ! yogī, who

ज्ञानयोगरतो योगी मम सायुज्यमाप्नुयात् ।
[९]अथ नीरक्तचित्ता ये वर्णिनः शिवमाश्रिताः ।।११।।
ज्ञानचर्याक्रिया एव तस्मिन् कुर्युस्तदर्हता ।

त्रिधा पञ्चधा च यजनम्

बाह्यमाभ्यन्तरं चैव बाह्याभ्यन्तरमेव च ।।१२।।
वाङ्मनःकायभेदेन त्रिधा तद्भजनं विदुः ।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वशः ।।१३।।
पञ्चधा कथितं रुद्रे तदेव कथितं पुनः ।
अन्यात्मविदितं बाह्यं बाह्यमभ्यर्चनादिकम् ।।१४।।
तदेव तु [१०]स्वसंवेद्यं न मनोमात्रमुच्यते ।
शिवनामरता वाणी सा या वाणी निगद्यते ।।१५।।
लिङ्गैस्तच्छासनोद्दिष्टैस्त्रिपुण्ड्रादिभिरङ्कितः ।
शिवोपचारनिरतः कायः कायो न चेतरः ।।१६।।

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remains absorbed in Jñāna-yoga, fully concentrated and devoted to God, ever remains in the state of liberation. Such Jñāna-yogī only attains the state of 'Sāyujya' i.e. the closest unison with Me (10-11). One who has yet not achieved the state of non-attachment, still desires to worship Śiva, should take up the path of knowledge, rites, ritual and all kinds of virtuous deeds for achieving his goal as only this much is his capability (11-12).

Three and Five Kinds of Worship

External, internal and exterio-internal are the three kinds of worship which is also divided into three categories concerning vocal, mental and somatic, please note.[1] O the consort of Rudra ! the worship of Śiva is of five kinds, namely, penance, auspicious deeds, recitation of hymn, meditation and knowledge. External worship is that which can be seen or known by others, where as internal worship is experienced by one's own self only (12-15). The tongue which is incessantly reciting the name of Śiva is only worthy of being called the tongue. The body on which is scribed the śaiva symbols of Tripuṇḍra etc. as prescribed in the scriptures and which always remains engaged in worshipping Śiva is worthy of being called body, none the else (15-16). Worship of Śiva is only known

समर्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ।
शिवार्थे[11] देहसंशोषस्तपः कृच्छ्रादि [12]नो मतम् ।।१७।।

जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव च ।
रुद्राध्यायादिकाभ्यासो न चान्याध्ययनादिकम् ।।१८।।

ध्यानं च शिवचिन्ता स्यादात्मद्यर्थं समाधयः ।
शिवागमार्थविज्ञानं ज्ञानं [13]नान्यार्थवेदनम् ।।१९।।

बाह्ये चाभ्यन्तरे वाऽत्र यदि स्यान्मनसो रतिः ।
प्राग्वासनावशादेव शिवे निष्ठां समाचरेत् ।।२०।।

बाह्यादाभ्यन्तरं श्रेष्ठम्

बाह्यादाभ्यन्तरं श्रेष्ठं भवेच्छतगुणाधिकम् ।
असङ्कटत्वाद् दुष्टानां दोषाणामप्यसम्भवात् ।।२१।।

शौचमाभ्यन्तरं कुर्यान्न बाह्यं शौचमुच्यते ।
ततः शौचविमुक्तात्मा शुचिरप्यशुचिर्यतः ।।२२।।

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as deed, not the other external rites and rituals. Restraining the body through the ascetic practices for Śiva is called the penance, not the rigorous vows like Cāndrāyaṇa etc. (17). The recitation of the Pañcākṣara hymn, Praṇava and the Rudrādhyāya etc. are considered to be only practices, not the other studies (18). Contemplation of Śiva is the only meditation and not resorting to Samādhi (highest state of consciousness achieved by deep meditation also called the fourth state) for self realisation, understanding the meaning the Śaivāgamas is known as the only knowledge and not the knowledge of other things (19). If one has the inclination towards the external and internal worships because of the force of previous life, then, he should worship Śiva in that way with firm determination (20).

Superiority of Internal Worship

Internal worship is hundred times superior to that of external as the wicked is unable to pose any menace and there is no possibility of fault (21). One should try to purify oneself internally and not only externally as the external purification without the internal is considered as impurity (22). One should maintain intense devotion in both external and internal

बाह्यमाभ्यन्तरं चैव भजनं भावपूर्वकम् ।
न भावरहितं ग्राह्यं विप्रलम्भैककारणम् ।।२३।।
कृतकृत्यस्य तृप्तस्य शिवस्य परमेष्ठिनः ।
न कैः किं क्रियते कर्म भावमात्रं हि गृह्यते ।।२४।।

शिवधर्माधिकारिणां लक्षणानि

अष्टधा लणं प्राहुः शिवधर्माधिकारिणाम् ।
येन ज्ञेया नरैरन्यैर्नरा विश्व[१४]विचक्षणाः ।।२५।।
शिवभक्तेषु वात्सल्यं पूजायां चानुमोदनम् ।
स्वयमभ्यर्चनं चैव तदर्थं चाङ्गचेष्टनम् ।।२६।।
तत्कथाश्रवणे भक्तिः स्वरनेत्राङ्गविक्रिया ।
शिवानुस्मरणं नित्यं सर्वथा तदकैतवम् ।।२७।।
एतदष्टगुणं चिह्नं यस्मिन् म्लेच्छेऽपि दृश्यते ।
[१५]स शिवेन्द्रो यतिः श्रीमान् स शुचिः स च पण्डितः ।।२८।।

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worships. The worship devoid of devotion is not acceptable to God. It becomes only a cause of self deception (23). God Śiva is fully contended and self-satisfied (the supreme Lord). He is least concerned with anybody's deeds. For him only faith and devotion is agreable (24).

Characteristics of the Superior Śaiva-devotee

There are eight characteristics of a śiva-devotee of superior order by which others know him as a distinguished person (25). He has an intense affection for the Śaiva devotees, conforms their worships, himself worships Śiva and makes all efforts for the same (26). He devoutedly listens to the narration regarding Śiva during which exhibits in his voice, eyes and other organs all the external signs of intense internal emotional vibrations, ever remains absorbed in remembering Śiva and always keeps himself away from hypocracy and deception (27). If these eightfold signs are visible in an outcaste, he should be considered as superior śaiva devotee, ascetic, virtuous, pure and wise (28).

भक्तिलक्षणं तस्या भेदा महिमा च

[१६]सहानुभावा या सेवा सा भक्तिरिति कथ्यते ।
सा पुनर्भिद्यते[१७] त्रेधा मनोवाक्कायभेदतः ।।२९।।

परां भक्तिं समभ्येत्य शिवधर्मरतो नरः ।
परया च तया भक्त्या प्रसादं लभते नरः ।।३०।।

देवो वा मानवो वाऽपि पशुर्वा विहगोऽपि वा ।
कीटो वाऽपि क्रिमिर्वाऽपि मुच्यते [१८]मत्प्रसादतः ।।३१।।

गर्भस्थो जायमानो वा बालो वा तरुणोऽपि वा ।
वृद्धो वा म्रियमाणो वा स्वर्गस्थो वाऽपि नारकी ।।३२।।

पतितोऽपतितो वाऽपि पण्डितो मूढ एव च ।
प्रसन्ने मयि देवेशि मुच्यते भवबन्धनात् ।।३३।।

अथ ये मानवा लोके स्वेच्छया धृतविग्रहाः ।
भावातिशयसम्पन्नाः पूर्वसंस्कारसंयुताः ।।३४।।

विरक्ता वाऽनुरक्ता वा स्त्रियादिविषयेष्वपि ।
पापैर्न ते विलिप्यन्ते पद्मपत्रमिवाम्भसा ।।३५।।

Nature, Kinds and Glory of Devotion

Service with intense feeling is called the devotion. It is again of three kinds according to mental, vocal and physical (29). Devotee who is engrossed in observing the śaiva discipline attains the supreme devotion by which he is able to attain the Grace of Śiva (30). Whether a divinity or human being, animal or bird, insect or worm, all of them attain liberation with my Grace (31). O Goddess ! whether one is in embryonic stage or recently born, child or young, old or about to die, resident of heaven or hell, degraded or virtuous, wise or foolish, all such persons get release from the bondage of the world only by my Grace (32-33). Further, the devotee who has voluntarily sustained the body, adorned with the higher state of devotion and possessed with the auspicious qualities of previous life, either detached or attached to the worldly objects like wife etc. remains unpoluted by the same like a lotus leaf in the water (34-35).

तेषां शिवात्मविज्ञानं विशुद्धानां शिवात्मनाम् ।
तत्प्रसादाविमुक्तानां दुःखमाश्रय[१९]लक्षणम् ।।३६।।

शिवयोगिनां चर्या महिमा च

नास्ति कृत्यमकृत्यं च समाधिर्वा परायणम् ।
न विधिर्न निषेधश्च मम साम्यः स चाद्रिजे ।।३७।।

यथैव परिपूर्णस्य साध्यं मम न विद्यते ।
तथैव कृतकृत्यानां तेषामपि न संशयः ।।३८।।

शिवभक्तहितार्थं ये[२०] मानुषं भावमाश्रिताः ।
रुद्रलोकात् परिभ्रष्टास्ते रुद्रा नात्र संशयः ।।३९।।

[२१]शिवानुशासनं यद्वद् ब्रह्मादीनां प्रवर्तकम् ।
[२२]तथेतरेषां सर्वेषां तन्नियोगः प्रवर्तकः ।।४०।।

यथा वह्निसमावेशादयो भवति केवलम् ।
तथैव शिवसान्निध्यान्न ते केवलमानुषाः ।।४१।।

Such pure Śiva yogī attains the knowledge of his identity with Śiva. Contrary to it, one who has not been graced with the compassion of Śiva suffers in the domain of misery (36).

Glory of the Disciplines of Śiva-yogī

O the daughter of the mountain ! Śiva-yogī is not bound by any kind of regulations regarding what is to be done and not to be done. For him, there is no difference between leading the ascetic life and performing the worldly duties. No rules regarding the injunctions or prohibitions are applicable for him as he attains union with me (37). As I am ever perfect, I am under no obligation to perform any worldly duty. In the same way, no duty is obligatory for a Śiva-yogī because he attains perfect contentment (38). Such persons take birth only for the welfare of the devotee of Śiva. They are the Rudras having come down from the sphere of Rudra, there is no doubt in it (39). As the Brahmā etc., all perform their prescribed duties in accordance with the injunctions of Śiva, so all other beings also are inspired to perform their duties as per His will. (40). As the iron in company with the fire assumes the nature of fire, in the same way, Śiva-yogī assumes the nature of Śiva in His proximity (41). Such

[23]तपस्तपादिसाधर्म्यं रुद्रधर्मवपुर्धरान् ।
प्राकृतानिव मन्वानो नावजानीत पण्डितः ।।४२।।
अवज्ञानं कृतं तेषां नरैर्वा मूढमानसैः ।
आयुः श्रियं कुलं शीलं हत्वा निरयमावहेत् ।।४३।।
[24]ब्रह्मविष्णुमहेन्द्राणामपि तूलायते पदम् ।
शिवादन्यदपेक्षाणामुत्तमानां महात्मनाम् ।।४४।।
शिवज्ञानवतां पुंसां मोक्षस्तस्य कराम्बुजे ।
सा हानिस्तन्महच्छिद्रं स मोहः सोऽधमोऽपि च ।।४५।।
ततो दयाऽन्यत्र कार्या मोक्षमार्गबहिष्कृते ।

चतुष्पथः शिवधर्मः

ज्ञानं क्रिया च चर्या च योगश्चेति [25]धरात्मजे ।।४६।।
चतुष्पथः समाख्यातः शिवधर्मः सनातनः ।
पशुपाशपतिज्ञानं ज्ञानमित्यभिधीयते ।।४७।।

Śiva-yogī who has attained the state of Rudra himself should never be disregarded by the wise mistakingly considering him as an ordinary man due to the similarity of hand and feet etc. (42). If a unwise disregards him, then that leads him to the hell destroying his longevity, prosperity, heritage and virtues (43). For such great souls, the state of Brahmā, Viṣṇu and Indra are considered to be of no use incomparison to Śiva since the feet of Śiva is the only aim to be achieved for them. Liberation is easily accessible for such yogī who is fully endowed with the knowledge of Śiva (44-45). So, the nescience regarding Śiva is the greatest demerit of man. It entangles one in utter confusion and leads him to fall to the lowest order. Such person who has deviated from the path of liberation should never be shown any sympathy (45-46).

Four-fold Path of Śaiva Discipline

O the daughter of the mountain ! Jñāna, Kriyā, Caryā and Yoga are the four fold means advised in the eternal Śaiva religion[2] (46-47).

षडध्वशुद्धिर्विधिना गुर्वादीनां क्रियोच्यते ।
वीरशैवप्रयुक्तस्य शिवेन विहितस्य च ।।४८।।
लिङ्गार्चादिः स्वधर्मस्य चर्या चर्येति कथ्यते ।
तदुक्तेनैव मार्गेण शिवसुस्थितचेतसः ।।४९।।
वृत्त्यन्तरनिरोधोऽयं स योग इति कथ्यते ।
अश्वमेधशताच्छ्रेष्ठं देवि चित्तप्रसादतः ।।५०।।
मुक्तिदं च तदाप्येतदशक्तं विषयैषिभिः ।
विजितेन्द्रियवर्गस्य यमेन नियमेन च ।।५१।।
सर्वपापहरो योगो विरक्तस्यैव[26] कथ्यते ।
वैराग्याज्जायते ज्ञानं ज्ञानाद् योगः प्रवर्तते ।।५२।।
योगज्ञः पतितो वाऽपि मुच्यते नात्र संशयः ।
शिवज्ञानं समासाद्य परं शिवमथाश्नुते ।।५३।।

Knowledge of Paśu (soul), Pāśa (bondage) and Pati (Lord) are considered to be the only knowledge. The purification of the six adhvas duly performed by Guru is called as the only rite. The worship of Iṣṭaliṅga, another rites and rituals as instructed by Śiva Himself and performed by the Vīraśaiva devotees are known as Caryā (48-49). Observing the path as instructed by Guru, concentrating mind on Śiva and controlling the dispositions of the mind (Cittavṛtti) is called Yoga (49-50). It is superior to the performance of the hundred Aśvamedha yajña as it is immensely blissful and bestower of liberation. Persons having undue attachment for the worldly objects are incapable of performing it (50-51). Persons who have conquered their sense organs and regularly observe the prescribed rules of Yama and Niyama, only such non-attached persons are capable of accomplishing the yoga which is the destroyer of all sins. Detachment causes knowledge and yoga is achieved by knowledge (51-52). The knower of yoga undoubtedly attains liberation even if he belongs to the lowest order. He attains the supreme state of Śiva by achieving the knowledge of Śiva (53).

शिवधर्माचरणमावश्यकम्

यश्चातीव शिवे भक्तो विषयोपरतोऽपि सन् ।
शिवधर्मान्न कुर्याद् यः स दोषेणैव लिप्यते ।।५४।।
अर्चयेदम्बिकानाथं सर्वगं सर्वहेतुना ।
मम धर्मरतो देवि! श्रेयसे[27] [28]चेत्कृतोद्यमः ।।५५।।

पञ्चाक्षरमनुमाहात्म्यम्

पञ्चाक्षरमनुं नित्यं भावयेच्छिववाचकम् ।
भुक्तिमुक्तिप्रदं दिव्यं प्रणवं च परं शिवम् ।।५६।।
पञ्चाक्षरमयीं विद्यां जपन्नेकाग्रमानसः ।
प्रणवं जापयामास शङ्करं सम्यगर्चयेत् ।।५७।।
सोऽश्वमेधसहस्रस्य साधिकस्य महेश्वरि ।
लभते सुमहत्पुण्यं ज्ञानं शाङ्करमच्युतम्[29] ।।५८।।
यो यस्मिन् रुद्रसरसि स्नात्वा पञ्चाक्षरं जपेत् ।
सोऽपि पुण्यं महल्लब्ध्वा भ्रष्टा[30]चारोऽपि लिङ्गवान् ।।५९।।

Necessity of Śaiva Discipline

If a person does not observe the prescribed śaiva discipline despite of his devotion to Śiva and detachment towards the objects of the world, is sure to be involved in vicious deeds (54). O Goddess ! if one desires his welfare, then he should worship the omnipresent Lord of Ambikā in every respect observing all rites and rituals of śaiva religion (55).

Glory of the Pañcākṣara Hymn

One should regularly contemplate on the Pañcākṣara hymn which is the symbolic expression of Śiva and worship the divine Praṇava as the nature of supreme Śiva, the bestower of both the enjoyment and the liberation (56). Devotee should recite with intense concentration the Pañcākṣarī hymn, the supreme wisdom and also should chant the hymn Praṇava for the proper worship of Śaṅkara (57). O the great Goddess ! such person achieves far more virtues than the observance of the thousands of Aśvamedha sacrifices and consequently attains the immutable knowledge of Śiva (58). One who chants the Pañcākṣara hymn while

शिवभावं समाश्रित्य शिवयोगमथाचरेत् ।

पति-पशु-पाशनिरूपणम्

ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य शूलिनः ।।६०।।

पशवः परिकीर्त्यन्ते संसारपरिवर्तिनः ।
तेषां पतित्वाद् देवेशि ह्यहं पशुपतिः स्मृतः ।।६१।।

मलमायादिभिः पाशैर्बध्नाति स पशून् पतिः ।
स एव मोचकस्तेषां भक्त्या सम्यगुपासितः ।।६२।।

चतुर्विंशतितत्त्वानि माया कर्म गुणा अपि ।
विषया इति कथ्यन्ते पाशा जीवनिबन्धनात् ।।६३।।

ब्रह्मादिस्तम्बपर्यन्तान् पशून् बद्ध्वा महेश्वरि ।
पाशैरेतैः पतिश्चाहं(यं) कार्यं कारयति स्वकम् ।।६४।।

इन्द्रियाण्यपि तस्यैव मदाज्ञावशगानि तु ।
कारयन्ति नरं कार्यं वशं च स्वेच्छया पशून् ।।६५।।

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taking dip into the water of Rudra becomes worthy of the supreme virtues and assumes the nature of Liṅga even if he indulges in many misconducts. He should practice Śiva-yoga by taking refuge in Śiva-consciousness (59).

Pati, Paśu and Pāśa

Beginning from Brahmā to all immobiles, all beings are called the paśu of the Lord of the lords, the bearer of the Triad.[3] They all remain in the state of transmigration in the ever changing world. O Goddess ! I am called the Paśupati being their Lord (60-61). That Lord of paśus binds them with mala and māyā. Again it is only He who liberates from the bondage such beings who worship him with devotion (62). Twentyfour elements along with māyā, karma and three guṇas are called the 'Viṣayas' that bind the souls and so are called the pāśas (fetters) (63). O the great Goddess ! this Lord of the paśus keeps in bondage with these fetters all the paśus right from Brahmā upto the blades of the grass and makes them work for Himself (64). The sense organs of the paśus remain under my control and they make the paśus work as per their will (65).

पाशच्छेदार्थं वीरशैवदीक्षा ग्राह्या

तस्मात् पशुपतिं मां तु ज्ञात्वा लिङ्गार्चकः शिवे ।
छित्वा पाशानविद्योत्थान् परं निर्वाणमृच्छति ।।६६।।

भुक्तिमुक्तिप्रदो देवि पशुत्वविनिवर्तकः ।
पूजनीयः सदा चाहं यथाश्रद्धं यथाविधि ।।६७।।

यः कुर्यादान्तिकीं दीक्षामादेहान्तमनाकुलः ।
वीरशैवं प्रकुर्वीत स वै नैष्ठिक उच्यते ।।६८।।

सोऽत्याश्रमी च विज्ञेयो महामाहेश्वरः शिवः ।
स एव [31]तपतां श्रेष्ठः स एव हि महाव्रती ।।६९।।

न तेन सदृशः कश्चित् कृतकृत्यो मुमुक्षुषु ।
आदेहान्तमियं दीक्षा महापातकनाशनी ।।७०।।

कृतकृत्यश्च निष्कामो यश्चरेद् वीरशैवगः ।
शिवार्पितात्मा सततं न तेन सदृशः क्वचित् ।।७१।।

Vīraśaiva Initiation for the Removal of the Bondage

O Śive ! so, the devotee who worships the Iṣṭaliṅga knowing It the Lord of the paśus attains the supreme liberation by eliminating all the bonds caused by the ignorance (66). O Goddess ! I am the bestower of both the enjoyment and liberation and the eliminator of the state of paśu (bondage). So, I should ever be worshipped with devotion and with prescribed procedure (67). The devotee who without being impatient regularly and steadily worships Śiva till the end of his life after taking initiation into the Vīraśaiva discipline which is capable of leading one to the ultimate aim, is called the 'Naiṣṭika' (one who is entirely devoted to the faith) (68). So, the Naiṣṭika Śivayogī is known as 'Atyāṣramī[4] and Mahāmāheśvara'. He is supreme among the asceties, Mahāvratī and of the nature of Śiva Himself (69). No one is as self-contended as he is among the seekers of the liberation. The initiation duly observed throughout the life is the extinguisher of all deadly sins (70). Nobody is like the devotee who is fully contented, detached, observes the duties of Vīraśaiva and has fully surrendered himself to Śiva (71). The person who pays respect to

यः पश्येद् वीरशैवस्थं ब्रह्महत्यादिसम्भवैः ।
पापैर्विमुच्यते सद्यो मुच्यते च भवार्णवात् ।।७२।।
शिवाग्नेर्यत्परं वीर्यं तद्वीर्यं वीरशैविनः ।
तस्मात् सर्वेषु कालेषु वीर्यवान् शिवमर्चयेत् ।।७३।।
वेद एव द्विजातीनां स्त्रीणां च स्वपतिर्यथा ।
संन्यासिनां ज्ञानमेव शैवानां वीरशैवकम् ।।७४।।

शिवात् परतरो नास्ति

यथा सर्वेषु देवेषु ह्यधिको मेघवाहनः ।
तस्यासीदधिको ब्रह्मा स तस्मादधिको हरिः ।।७५।।
विष्ण्वादीनां च सर्वेषामधिकोऽहं परः शिवे ।
मत्तः परतरो नास्ति मन्मतं तु तथैव हि ।।७६।।

जीवेषु श्रेष्ठतातारतम्यम्

क्रिमिकीटपतङ्गेभ्यः पशवः प्रज्ञयाधिकाः ।
पशुभ्योऽपि नराः श्रेष्ठास्तेषु श्रेष्ठा द्विजातयः ।।७७।।

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the devotee who is firmly established in Vīraśaiva discipline, immediately becomes free from all sins like killing the brāhmins and crosses the ocean of the world (72). The potency which is inherent in the fire of Śiva is also existent in the devotee of Vīraśaiva. Therefore, such powerful devotees should ever remain absorbed in worshipping Śiva (73). Just the Veda is for the twice born, husband for the wife, wisdom for the renunciated, in the same way Vīraśaiva religion is the only refuge of all śaivas (74).

Nothing Superior to Śiva

Just as Indra whose vehicle is the cloud, is superior to all gods and Brahmā is superior to Indra and again Viṣṇu is superior to Brahmā, in the same way I am the supreme among all the divinities including Viṣṇu. No one transcends me. So, no order is superior to my Vīraśaiva discipline (75-76).

Relative Superiority of Beings

Animals possess more intelligence than the worms, insects and flies; human beings are superior to animals and the twice born are yet

द्विजातिष्वधिका[३२] विप्रा विप्रेषु [३३]कृतबुद्धयः ।
[३३]कृतबुद्धिषु कर्तारस्तेभ्यः संन्यासिनोऽधिकाः ।।७८।।

तेषु विज्ञानिनः श्रेष्ठास्तेषु शङ्करपूजकाः ।
तेषु श्रेष्ठा महादेवि मम लिङ्गाङ्गसङ्गिनः ।।७९।।

लिङ्गाङ्गसङ्गिष्वधिका मम योगरता नराः ।
तेषु श्रेष्ठा महावीरशैवदीक्षापरा नराः ।।८०।।

तेषामप्यधिको नास्ति त्रिषु लोकेषु शैलजे ।
मत्तः परतरं नास्ति मन्मतं तु तथैव हि ।।८१।।

अहमेव हि देवेशि वीरमाहेश्वरो नरः ।

नामस्मरणमहिमा

शिवो महेश्वरः शम्भुः पिनाकी च पितामहः ।।८२।।

संसारवैद्यः सर्वज्ञः परमात्मेत्यमुं मनुम् ।
जपेन्नियमवान् नित्यं यो नरः संयतेन्द्रियः ।।८३।।

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superior among them. Brāhmins are superior among the twice born, learned are considered to be superior among the brāhmins, again the wise who translates the knowledge into action is far superior, the renunciated ascetic is superior to the former (77-78). O the great Goddess ! one who has attained the true knowledge is undoubtedly superior to all stated earlier. The worshipper of Śaṅkara is definitely superior to him. Among the worshippers of Śiva, the wearer of Iṣṭaliṅga is considered to be superior and again the devotee who remains engaged in observing my yoga is superior to the former. The devotee who has been initiated in the order of the Vīraśaiva religion is the supreme among the all (79-80). O the daughter of the mountain ! there is none superior to him in the three spheres (of creation). Just as there is none superior to Me, so also there is no order superior to the śaiva religion. O Goddess ! Vīra Māheśvara is none else but me only (81-82).

Glory of Reciting Name

O the great Goddess ! the devotee having restrained senses who regularly recites the names, Śiva, Maheśvara, Śambhu, Pināki, Pitāmah (prime ancestor), Sansār-vaidya (eliminator of the miseries of the world),

स एवाहं महादेवि मन्नामस्मरणात् सदा ।
शिवः शम्भुः शिवः शम्भुः शिवः शम्भुः शिवः [34]शिवः ।।८४।।

इति व्याहरतो नित्यं दिनान्यायान्तु यान्तु मे ।
इमं मनुं वदेद् देवि मम लिङ्गाङ्गसङ्गिनः ।।८५।।

श्रद्धयैव भक्तिः प्रजायते

श्रृणु देवि प्रवक्ष्यामि तव स्नेहाद् वरानने ।
न कर्मणा न तपसा न जपैर्न समाधिभिः ।।८६।।

न दानेन न चान्येन वश्योऽहं श्रद्धया विना ।
यस्य श्रद्धास्ति देवेशि येन केनापि हेतुना ।।८७।।

तस्य वश्यो ह्यहं देवि योगिनां वीरशैविनाम् ।
वन्द्यः स्पृश्यश्च दृश्यश्च पूज्यः सम्भाव्य एव च ।।८८।।

साध्या तस्मात् सदा श्रद्धा तस्य वश्यो भवाम्यहम् ।
श्रद्धा मम मतस्थस्य मयि भक्तिः प्रजायते ।।८९।।

तस्यैव भवति श्रद्धा मयि नान्यस्य कस्यचित् ।
आम्नायसिद्धो निखिलो धर्म आश्रमिणामिह ।।९०।।

Sarvajña (omniscient), Paramātmā (supreme Self) assumes the nature of mine (82-84). O Goddess ! the devotee should regularly recite the hymn, 'Śiva Śambhu, Śiva Śambhu, Śiva Śambhu Śiva Śiva'. Thus the wearers of my Liṅga should spend the day continuously by chanting and remembering the above mentioned hymn (84-85).

Reverence Causes Devotion

O Goddess ! please listen to whatever I am stating out of affection for you. I am not pleased with one who performs various kinds of virtuous deeds, penance, chanting the hymns, meditation, donations or any other religious activities without proper reverence (86-87). O Goddess ! I am pleased with the devotee who possesses reverence any how, without any reason. So, O Goddess ! Vīraśaiva yogī should ever sing my glory and make effort to touch, see and worship me (87-88). One should try to acquire the sufficient reverence because I submit myself only to such devotees. The devotee who has enough reverence on my religious order develops devotion for me (89). The reverence for me only develops in

ब्रह्मणा कल्पितः पूर्वं तन्ममाज्ञापुरःसरः ।
स तु पैतामहो धर्मो बहुभिश्च[35] क्रियान्वितः[36] ।।९१।।

कर्मणा महता श्रद्धां प्राप्य शैवीं सुदुर्लभाम् ।
माहेश्वराः [37]प्रपद्यन्ते देवि मां भक्तिसंयुताः ।।९२।।

भक्तिमतामेवात्राधिकारः

तेषां सुखेन मार्गेण धर्मकामार्थमुक्तये ।
मयि भक्तिमतामेव लिङ्गिनां वीरशैविनाम् ।।९३।।

अधिकारो न चान्येषामित्याज्ञा मामकी दृढा ।
हृदये सततं शम्भुं सर्वकारणकारणम् ।।९४।।

ध्यात्वा भावविधानेन पूजयेन्मां महेश्वरि ।
भक्तिं सुनिश्चयां कृत्वा मयि चानन्यभावतः ।।९५।।

सर्वावस्थोऽपि मुच्येत यद्यपि ब्रह्मभावनात् ।

सदाचारोपदेशः

सामान्यमपि वक्ष्यामि सदाचारं तु शैविनाम् ।।९६।।

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such persons and none the else (89-90). God Brahmā propagated in the ancient time the religious order as propounded in Vedas in accordance with my instruction. This religion as advocated by Brahmā is very extensive (91). O great Goddess ! by performing all the auspicious deeds the devotee develops intense reverence for me which is not easily attainable. O Goddess ! only such devoted Māheśvara yogis come to my refuge (92).

Power of Devotion

It is my firm imperative that only such devoted Vīraśaiva, the wearer of Liṅga, are authorised to achieve the four fold Puruṣārthas i.e. Dharma, Artha, Kāma and Mokṣa by adopting this pleasant path and not the others (93-94). O the great Goddess ! so, the devotee should contemplate Śiva, the cause of all causes, in the heart and devotedly worship me (94-95). By firmly and solely concentrating on me the devotee attains liberation, in whatever condition he is, by assuming Śiva-consciousness (95-96).

येन सर्वे प्रपद्यन्ते भक्तिमव्यभिचारिणीम् ।
त्रिकालं भस्मना स्नानं लिङ्गार्चनमनुत्तमम् ॥९७॥
[38]जपमीश्वरचिन्ता च दया सर्वत्र सर्वदा ।
सत्यं सन्तोषमास्तिक्यमहिंसा सर्वजन्तुषु ॥९८॥
ह्रीः श्रद्धाऽध्ययनं योगः सदा पञ्चाक्षरीजपः ।
व्याख्यानं शिवशास्त्रस्य श्रवणं च तपः क्षमा ॥९९॥
निषिद्धं वर्जनीयं च भस्मरुद्राक्षधारणम् ।
सोमवारा[39]ऽर्चनं देवि प्रदोषे च विशेषतः ॥१००॥
असंत्यागः क्रियाणां च श्राद्धान्नस्य विवर्जनम् ।
तथा पर्युषितान्नं च गणिकान्नं[40] विशेषतः ॥१०१॥
मद्यस्य मद्यगन्धस्य नैवेद्यस्य च वर्जनम् ।
सामान्यः सर्ववर्णानां विशेषो वीरशैविनाम् ॥१०२॥

Virtuous Conducts

Now, I shall be describing the general virtuous conducts of the śaiva devotees by observing which everybody attains the state of undeviated devotion[5] (96-97). Besmearing the sacred ashes all the three times, worshipping Iṣṭaliṅga properly, following the prescribed procedure, chanting the hymn, meditating on Īśvara, having compassion for everybody everywhere, truthfulness, contentment, theistic attitude, possessing non-violent attitude for all beings, shyness, respect, aptitude for self study, practice of yoga, regular recitation of Pañcākṣara hymn, delivering discourses on and listening to śaiva-scriptures, observing penance, forgiveness, casting aside the prohibited , besmearing the sacred ash and wearing Rudrākṣa, worshipping Śiva, specially on Monday, on the day of Pradoṣa, never abandoning the duties prescribed by the scriptures, refusing the food served-on the last rite, specially the stale food and the food offered by a prostitute,[6] not accepting any intoxicating drinks, its odour and even if offered as 'naivedya' - these prescribed rules are for all castes and specially for Vīraśaiva devotees (97-102).

वीरशैविनां विशेषः सदाचारः

क्षमा शान्तिश्च सन्तोषः सत्यमस्तेयमेव च ।
ब्रह्मचर्यं मम ज्ञानं वैराग्यं भस्मसेवनम् ।।१०३।।

सर्वसङ्गनिवृत्तिश्च दशैतानि विशेषतः ।
सर्वं लिङ्गमयं ध्यायेज्जगदेतच्चराचरम् ।।१०४।।

कथितं तु मया देवि वीरमाहेश्वरागमम् ।
पञ्चाक्षरस्य माहात्म्यं सविधानं सविस्तरम् ।।१०५।।

कर्मयोग[४१] ज्ञानचर्या ज्ञानयोगं[४२] मम प्रिये ।
चर्याचर्या[४३] मया प्रोक्ता किं भूयः श्रोतुमिच्छसि ।।१०६।।

इति पारमेश्वरतन्त्रे ज्ञानयोगस्वरूपनिरूपणं
नाम द्वादशः पटलः समाप्तः[४४] ।।१२।।

Special Virtuous Conducts for Vīraśaivas

Forgiveness, peace, contentment, truthfulness, non-covetousness, observing restrained life, Śiva-consciousness, renunciation, smearing of the sacred ash and abandoning all kinds of attachments are the ten virtues specially to be observed. While observing the above mentioned general and special virtues, śaiva devotee should imagine the whole world of movables and immovables as permeated with Liṅga (103-104). O Goddess ! thus I have duly stated, in detail, the glory of the Pañcākṣara hymn propounded in the great Māheśvarāgama (105). O dear ! thus the Karma (action), Yoga, Jñāna (knowledge), and the rites to be observed and not to be observed have all been described by me. What else you want to listen? (106).

Here ends the twelfth chapter of Pārameśvaratantra propounding the nature of Jñāna-yoga || 12 ||

Notes and References (in Sanskrit Text)

१. 'श्रीदेव्युवाच' नास्ति–ग. घ.।
२. दग्ध्वा–घ. ङ.।
३. ण्यकृतं–ख.।
४. त्रियोगतो–ख.।
५. योगी–ग. घ.।
६. मम सायुज्यमाप्नुयात्–ग. घ.।
७. कर्मणि–क.।
८. नित्यं युक्तो–ख. ङ.।
९. अथापि–ख., अथावि–ग. घ. ङ.।
१०. सुसं–क. ख.।
११. शिवार्थं–ख.।
१२. नामकम्–क.।
१३. चान्या–क. ग. घ. ङ.।
१४. विल–कटि. ग. घ. ङ.।
१५. पङ्क्तिरेषा नास्ति–ग. घ.।
१६. पङ्क्तिरेषा नास्ति–ग. घ.।
१७. वींक्ष्यते–ग. घ. ङ.।
१८. तत्–ग. घ.।
१९. श्रम–ग. घ. ङ.।
२०. ते–ग. घ. ङ.।
२१. श्लोकयोः–(४०–४१) विपर्यस्तः पाठः–ग. घ.।
२२. तदे–ग. घ. ङ.।
२३. हस्तपाददिसाधर्म्याद् रुद्रान् मर्त्यवपुर्धरान्–ख.।
२४. श्लोकयोः (४४–४५) विपर्यस्तः पाठः–ग. घ.।
२५. नगा–ख.।
२६. शैव–ग. घ.।
२७. श्रेयसि–ग. घ. ङ.।
२८. तत्–ख.।
२९. मुच्यते–ग. घ.।

३०. कारो–क. ख.।

३१. यतिनां–ख., यततां–ङ.।

३२. धिको विप्रो–क. ख.।

३३. क्रतु–क. ख. ङ.।

३४. सदाशिवः–ग. घ.।

३५. विना क्रिया–ख.।

३६. इतः परम्–"बहिःकर्मपरो यद्वानतीव फलभागिनः" इत्यधिकः पाठः–ख.।

३७. प्रवक्ष्यन्ते–क.।

३८. दान–ख.।

३९. वारेऽर्चनं–ख.।

४०. गणकात्रं–ग. घ.।

४१–४२. योगो–ख.।

४३. चर्यं मया प्रोक्तं–ग. ङ.।

४४. 'समाप्तः' नास्ति–क. ख.।

Notes & References (in English Text)

1. See *Siddhānta Śikhāmaṇi* 9.21-24.
2. See *Śivapurāṇa*, Vāyavīya Saṁhitā, 2.10.30-33.
3. See *Candrajñānāgama* 1.1.10-13.
4. For the word 'Atyāśramī' See *'Śiva-purāṇa Dharma-darśana'*, p. 337.
5. 'Brahmabhāvanā' has been discribed in three Purāṇas, namely, *Kūrma*, 1.1.80, *Garuḍa*, 1.49.18019 and *Viṣṇu* VI.VII. 48-51. Here the word indicates the contemplation on Śiva.
6. गणिकाशब्दस्यार्थः-स्वगोत्रे रमते यस्तु स विप्रो गण उच्यते। गर्भपातनशीला या सा नारी गणिका स्मृता।।" ग. घ. ङ. पुस्तकेषुः श्लोकोऽयं १०१ श्लोकानन्तरं मूले स्थापितः।—Brāhmin who marries a lady of his own 'Gotra' is called 'Gaṇak' and the lady who get herself abortioned is called 'Gaṇikā'.

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त्रयोदशः पटलः

करपङ्कजपूजाविधानम्

[1]देव्युवाच

करुणामृतकल्लोलकटाक्ष गणनायक ।
कैवल्यकलनाधार नमस्ते गिरिधन्विने[2] ।।१।।

कथितं च रहस्यं तद् वीरशैवाभिधं मतम् ।
श्रुतं चाधिगतं देव[3] मतभेदं सविस्तरम् ।।२।।

तत्तद्बलानुसारेण मतभेदा निरूपिताः ।
सर्वदा सर्वयत्नेन नित्यं लिङ्गार्चनं त्विति ।।३।।

तस्य लिङ्गस्य भगवन् पूजादिषु निरन्तरम् ।
स्थानभेदान्ममाचक्ष्व करपीठादिलक्षणान् ।।४।।

तारतम्येन वा किं नु फलं तत्तत्स्थलादिषु ।
यदि तर्हि समं किं वा विशेषस्तत्र कथ्यताम् ।।५।।

Chapter - 13

PROCEDURE OF WORSHIP ON LOTUS-PALM

Goddess enquires —

O the Lord ! elixir of kindness flows from your eyes, you are the abode of all who aspire liberation, O the Giridhanvin ! I bow unto you (1). O Lord ! I have attentively listened to the description, in detail, of the various kinds of Śaiva disciplines and their mystery as narrated by you (2). You have propounded different kinds of disciplines according to the abilities of the devotees so that the devotees may regularly worship Liṅga properly (3). O God ! kindly preach the procedure for the regular worship of Iṣṭaliṅga and the characteristics of the various places and the palm where the Liṅga is installed (4). What are the relative results of the worships performed on the various places? Please tell me, whether all are of equal importance or some one is special (5).

ईश्वर उवाच

शृणु नान्यमना देवि रहस्यार्थमनाकुलम् ।
गोपनीयं प्रयत्नेन यत्स्नेहेनेर्यते त्वयि ।।६।।

विविधेषु पीठेषु पाणिपीठस्य वैशिष्ट्यम्

बहूनि सन्ति पीठानि लिङ्गस्याराधने मम ।
तारतम्येन सर्वाणि फलदानि न संशयः ।।७।।

भक्तस्य सकलं पीठं मज्ज्ञस्य[4] मम योगिनः ।
पाणिपीठं महल्लिङ्गं जगदेतच्चराचरम् ।।८।।

आरूढस्यैतदुचितं वीरशैवस्य लिङ्गिनः ।
अथारुरुक्षोरीशानि हृदयं पीठमुच्यते ।।९।।

अथोच्यते बहिःपीठं[5] ततो न्यूनाधिकारिणः ।
लिङ्गस्य नित्यपूजायां करपङ्कजमादितः ।।१०।।

स्ववामहस्तं देवेशि विभाव्य कमलाकृतिम् ।
लिङ्गं तत्कर्णिकामध्ये प्रतिष्ठाप्यार्चयेत् सदा ।।११।।

God replies —

O Goddess ! please listen attentively, this peaceful mystery which is to be kept confidential carefully, I am narrating to you because of my affection for you (6).

The Characteristics of the Palm Among Various Seats (Pīṭhas)

There are various 'Pīṭhas' (seats) for worshipping my Liṅga and relative results are undoubtedly obtained from all of them (7). For the devotees, there are many Pīṭhas for my worship, but the palm of the left hand as seat for Mahāliṅga is the supreme among all Pīṭhas for my devotees. The whole world of movable and immovable things are only the manifestation of Mahāliṅga (8). For the Vīraśaiva Liṅgī who has attained a higher stage and also remains absorbed in practising yoga, O Īśānī ! heart is a suitable Pīṭha (seat) (9). For those devotees who are of lower order an external Pīṭha and for the devotees of preliminary stage, lotus-palm as the seat for the regular worship of Iṣṭaliṅga is considered to be suitable (10). Assuming the palm of the

तदेतत् करपीठाख्यं चतुर्वर्गफलप्रदम् ।
ततोऽन्यद् दारुजं शैलं लोहं मार्तिकमेव वा ।।१२।।

अजिनं कम्बलं वासः पर्णं भूमितृणादिकम् ।
यत्र संस्थाप्यते लिङ्गं तत्पीठं तत्र भावयेत् ।।१३।।

दारुपीठं दरिद्राय शैलं पुत्रधनाप्तये ।
लौहं सर्वार्थसंसिद्ध्यै मार्तिकं ज्ञाननाशनम् ।।१४।।

अजिनं व्याधिपीडायै कम्बलो दुःखसिद्धये ।
वासः सर्वफलप्राप्त्यै पर्णं स्वर्णफलाप्तये ।।१५।।

भूमिः सर्वार्थनाशाय तृणं [6]विप्लवकारणम् ।
तत्र सर्वोत्तमं देवि पीठार्थं करपङ्कजम् ।।१६।।

पाणिपीठस्वरूपनिरूपणम्

तत्स्वरूपं विशेषेण ह्याकर्णय वदामि ते ।
स्ववामहस्तं कमलं ध्यात्वा पञ्चदलं शुभम् ।।१७।।

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left hand as a lotus and installing the Iṣṭaliṅga in the middle of it, the devotee should regularly perform worship of Iṣṭaliṅga (11). This lotus-palm is known as 'Karapīṭha' and is the imparter of four Puruṣārthas i.e. Dharma, Artha, Kāma and Mokṣa. Apart from this, there are other seats made of wood, stone, iron and earth prescribed in the scriptures (12). The seat of leather, blanket, cloth, leaves, earth, grass, wherever the Liṅga is installed, the devotee should contemplate it as Pīṭha (13). The seat made of wood causes poverty, of stone bestows son and wealth, of iron accords all kinds of attainments and the seat made of earth destroys knowledge (14). The seat made of leather gives pain and diseases, of blanket causes sufferings, of clothes provides all kinds of good results and the seat made of leaves accords gold (15). The seat of earth is the destroyer of all purposes, seat made of grass causes many disturbances. So, O Devī ! the lotus-palm is to be considered supreme as Pīṭha (16).

Nature of Palm-pīṭha

I am specially describing the nature of the palm-pīṭha to you. The devotee should consider his own left hand as an auspicious five-

पञ्चाङ्गुलीः पञ्चदलं कर्णी करतलं तथा ।
रेखा हस्तगताः सर्वा ध्यायेत् कमलकेसरान् ।।१८।।

पञ्चाङ्गुलीषु पञ्चब्रह्मपञ्चाग्निभावनम्

पञ्चाङ्गुलीषु देवेशि पञ्चब्रह्मानुवाककैः ।
पञ्चब्रह्मात्मनो ध्यायेत् कर्णिकायां गिरीन्द्रजाम् ।।१९।।

अङ्गुष्ठादिकनिष्ठान्तं प्रादक्षिण्येन सुन्दरि ।
गार्हपत्यं दक्षिणाग्निं मध्यमाहवनीयकम् ।।२०।।

सभ्याऽऽवसथ्यौ क्रमशः पञ्चाग्नीन् भावयेत् सुधीः ।
शिवस्य पञ्चवक्त्राणि ध्यायेत् पञ्चाङ्गुलीः शिवे ।।२१।।

दिक्षु विदिक्षु च देवतादिभावनम्

आरभ्य पूर्वमिन्द्रादीन् ध्यायेदष्टसु दिक्ष्वपि ।
दुर्गां महेश्वरीं चण्डीं भद्रकालीमिति क्रमात् ।।२२।।

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petalled lotus (17). He should contemplate the five fingers as five petals, the middle of the palm as the centre of the lotus and the lines of the hands as pollen (18).

Contemplation of the Five Fingers as Pañcabrahma Pañcāgni

Devotee should contemplate five fingers as the five forms of Śiva (Īśāna etc.) by uttering the hymns of Pañcabrahmānuvāk and should also meditate the centre of the palm as the goddess Pārvatī (19). O Goddess ! learned should contemplate the five fingers commencing from the thumb to the little finger gradually as Gārhapatya, Dakṣināgni, Āhavanīya, Sabhya, Āvasathya (20). O Śive ! the devotee should also meditate the five faces of Śiva on the five fingers of the hand (21).

Contemplation of Deities in Different Directions

Devotee should contemplate Indra etc. eight protectors on the eight directions starting from the east and should meditate Durgā, Maheśvarī, Caṇḍī, Bhadrakālī on the four directions commencing

प्राणा(गा)दिषु चतुर्दिक्षु प्रादक्षिण्येन भावयेत् ।
गणेशं बटुकं वीरभद्रं चण्डं तथार्चयेत् ।।२३।।

नन्दीशं रिटिनं भृङ्गिं तुण्डिं प्रमथनायकम् ।
अग्नीशासुरवातेषु विदिक्षु च विभावयेत् ।।२४।।

अन्तरे द्वादशादित्यान् ग्रहान्नव पयोनिधीन् ।
श्रीशैलमुख्यांश्च गिरीन् क्षेत्रं काश्यादिकं तथा ।।२५।।

गङ्गाद्याः सरितः सर्वाः कल्पवृक्षादिकांस्तरून् ।
चिन्तामणिं कामधेनुं नक्षत्राणि दिशो दश ।।२६।।

ऋग्यजुःसामवेदांश्चाथर्वणं च पुराणकम् ।
सेतिहासं चिन्तयेद् यद् वेदं पञ्चममुत्तमम् ।।२७।।

मीमांसाद्वितयं तर्कं सांख्ययोगौ विशेषकम् ।
धर्मशास्त्राणि सञ्चिन्त्य तन्मध्ये लिङ्गमर्चयेत् ।।२८।।

आरभ्य कूर्परं यावन्मणिबन्धं कुलेश्वरि ।
नालं तत्पाणिपद्मस्य पञ्चवक्त्रस्य भावयेत् ।।२९।।

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from the east (22). He should imagine the encircling four directions and should worship Gaṇeśa, Batuka, Vīrabhadra and Caṇḍa (23). Nandīśa, Riti, Bhṛṅgi and Tuṅḍi are the four names of the Pramatha nāyaka (courtiers). Nandīśa should be contemplated in Āgneya (south-east), Riti in Īśāna (north-east), Bhṛṅgi in Nairṭya and Tuṅḍi in Vāyavīya directions (north-west) (24). In between the direction, twelve Ādityas, nine planets, Seven oceans and Śriśaila etc. main mountains, Kāśī etc. main pious places, Gaṅga etc., all the rivers, Kalpa tree etc. all the divine trees, Cintāmaṇi gem and sacred Kāmadhenu, various stars, ten directions, Ṛk, Yajuh, Sām, Atharvaveda along with Purāṇas, history, Mahābhārat as fifth Veda, Mimāṅsā-Vedānta, Nyāya (logic), Sāṅkhya-yoga, Vaiśeṣika, philosophy and Dharmaśāstras (ethics) should be contemplated and the worship of Liṅga should be performed in the middle of them (25-28). Starting from the elbows to the wrist which is like a stem of the lotus on which five-faced Lord should be meditated upon (29).

करपङ्कजपूजामहिमा

सर्ववेदात्मकं पद्मं सर्वक्षेत्रमयं शुभम् ।
सर्वसौभाग्यजनकं यत्पीठं करपङ्कजम् ।।३०।।

यन्न्यूनमतिरिक्तं वा पूजाया(यां) मम योगिनः ।
करपङ्कजपूजायां तत्सर्वं साङ्गमेव हि ।।३१।।

करपङ्कजपूजाक्रमः

उद्धृत्य सज्जिकाद्द्वारात् करपङ्कजमध्यगम् ।
लिङ्गं कृत्वाऽर्चयेल्लिङ्गी दक्षिणेन च पाणिना ।।३२।।

आदौ विभाव्य कमलं पाणिपञ्चदलं शिवे ।
पूर्वोक्तलक्षणं योगी मध्ये मूलं जपेच्छतम् ।।३३।।

सहस्रं वा यथाशक्ति तत्र सिंहासनं स्मरेत् ।
तत्र मां हि सुखासीनमभिध्यायेत् त्वया सह ।।३४।।

ध्यानावाहनमारभ्य यावल्लिङ्गविसर्जनम् ।
तावत् करस्थितं कुर्यात् करपद्मार्चने विधिः ।।३५।।

Glory of Worship on the Lotus-palm

This lotus is of the nature of all the Vedas and all the sacred places. This lotus-palm-seat is the bestower of all fortunes (30). There is no difference in my worship performed on the lotus-palm whether observed in brief or in detail (31).

Procedure of Worship on Lotus-palm

Iṣṭaliṅga should be taken out from the door of the casket and kept in the middle of the lotus-palm. Then the wearer of the Liṅga should worship Liṅga by his right hand (32). O Śive ! the five petalled lotus of palm described earlier is to be contemplated upon, then Śivayogī should recite the original hymn hundred or thousand times according to his ability and imagine a throne on which I am seated beside you in a blissful posture (33-34). Starting from welcoming the deity upto the culmination of the worship, the Iṣṭaliṅga should be kept installed on the lotus-palm. This only is the procedure of worship on the palm (35). Devotee, while performing the worship with ablution

अभिषेके च पूजायां यावद्भक्ति यथाबलम् ।
यावद्विसर्जनं लिङ्गं निवसेत् करपङ्कजे ॥३६॥
प्रदक्षिणनमस्कारौ मनस्येवाचरेत् सुधीः ।
नोत्तिष्ठेन्न क्वचिद् गच्छेद्यावल्लिङ्गविसर्जनम् ॥३७॥
निक्षिप्य सज्जिकामध्ये बद्ध्वा साररमर्गलम् ।
विधाय वसनग्रन्थिं जप्त्वा मूलशतं पुनः ॥३८॥

करपङ्कजपूजानियमाः

न भवेद् यावदेतावन्नोत्तिष्ठेत् तावदीश्वरि ।
श्रीगुरावागते वापि दह्यमानेऽपि वा गृहे ॥३९॥
यद्युत्तिष्ठेच्छिवे मध्ये धृत्वा लिङ्गं करे मम ।
स द्रोही मम विज्ञेयो गुरुद्रोही न संशयः ॥४०॥
तस्माद् विजनमाश्रित्य निराकुलमनाः सदा ।
यथा सम्भावितं[9] भक्त्या ह्यर्चेल्लिङ्गं कराम्बुजे ॥४१॥

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etc., to the best of his capability and devotion, should keep the Iṣṭaliṅga installed on the lotus-palm till the completion of the worship (36). Learned devotee should pay obeisance and go around the deity mentally. He should not get up from his seat nor should he move till the end of the worship (37). Devotee after completion of the worship should put the Iṣṭaliṅga inside the casket, close the door and tie up with the Śiva-thread after keeping it in the cloth and also should chant the original hymn hundred times (38).

Rules for the Worship on the Lotus-palm

O Goddess ! one should not leave the seat till the worship is completed even if his Guru enters or the house is on fire (39). O Śive ! if the worshipper stands up in the middle of the worship keeping the Iṣṭaliṅga on his palm, he should undoubtedly be considered inimical both to me and to his Guru (40). So, the worshipper should worship the Iṣṭaliṅga on his lotus-palm as per his capacity with a tranquil mind in a lonely place (41). He should contemplate a divine tortoise beneath the lotus-palm, spread in eight directions, eight

विभावयेदधः कूर्ममष्टदिक्ष्वष्टदिग्गजान् ।
मध्ये शेषं महाहीन्द्रः सहस्रफणिमण्डलम् ।।४२।।

लिङ्गं विश्वात्मकं ध्यायेदादिमध्यान्तवर्जितम् ।
भक्तीच्छावशतो भक्तपाणिपङ्कजसंस्थितम् ।।४३।।

अभिषेकक्रमः

सहस्रघटतोयेन त्वष्टोत्तरशतेन वा ।
चतुष्षष्टिघटेनापि यदि द्वात्रिंशता घटैः ।।४४।।

चतुर्विंशतिभिर्वापि द्व्यष्टद्वादशभिस्तु वा ।
अष्टभिः पञ्चभिर्द्वाभ्यामेकेनापि घटेन वा ।।४५।।

सहस्रघटतोयेन शतमष्टघटैः परम्[६] ।
चुलुकोदकमात्रं वा लिङ्गस्योपरि निक्षिपेत् ।।४६।।

यावच्छक्ति यथाभक्ति गन्धवच्छुद्धतोयतः ।
शोधितेनातिशीतेन लिङ्गं [१]समभिषेचयेत् ।।४७।।

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protectors of the directions and in the middle the Śeṣanāga decorated with the thousand tongues should also be contemplated again (42). The devotee should contemplate the Iṣṭaliṅga as immanent in the whole universe being without beginning, middle and end. Because of the intense devotion of the worshipper and the Grace of God, I reside on his lotus-palm (43).

Procedure of Ablution

The Iṣṭaliṅga may be bathed with the water of one thousand pots, hundred and eight pots, sixty four pots, thirty two pots, twenty four pots, sixteen pots, twelve pots, eight pots, five pots, two pots or the water of one pot only (44-45). The Iṣṭaliṅga may also be bathed with the water of one thousand pots, one hundred and eight pots or it can also be immersed with only the handful of water. The devotee should anoint the Iṣṭaliṅga with the scented, purified, cold and pure water as per his capacity and devotion (46-47).

अभिषेकपात्राणि

शङ्खेन खड्गपात्रेण स्वर्णशुक्तिकयापि वा ।
अपि लौहेन पात्रेण पर्णेनान्येन केनचित् ।।४८।।

सर्वाभावे महादेवि दक्षिणेनैव पाणिना ।
अभिषिञ्चेद् यथाशक्ति स्वेष्टपात्रं विभावयन् ।।४९।।

सहस्रप्रसृतिर्देवि सहस्रघटसम्मिता ।
मम लिङ्गाभिषेकार्थे पुनर्भावनयाऽब्धयः ।।५०।।

यावतीः पयसां भक्तः स्वर्पयेत् प्रसृतीर्मम ।
तावदब्धिसहस्रौघैरभिषिक्तोऽस्म्यहं शिवे ।।५१।।

अभिषेकार्हं जलम्

सर्वदेवात्मकं तोयं सर्वतीर्थमयं शुभम् ।
तेनाभिषिच्य मां भक्त्या को वाहं न[१०] भवेच्छिवे ।।५२।।

शीतलं लघु सद्गन्धं शतधा वस्त्रशोधितम् ।
तेनाभिषिच्य मां भक्त्या न शिवस्तत्र को भवेत् ।।५३।।

Consecrating Pot

This consecrating pot may be made of conch shell, born of rhinoceros, golden shell or it may be constructed of iron, leaves or by any other materials (48). O the great Goddess ! if an appropriate pot is not available, the devotee should assume the desired pot and anoint the Iṣṭaliṅga by his right hand as per his capacity (49). O Goddess ! bathing Iṣṭaliṅga with the one thousand handful of water is equivalent to the water of one thousand pots. Performance of ablution with intense devotion is superior to the ablution by the water of the oceans (50). O Śive ! I consider myself anointed with the water of thousands of oceans if my devotee bathes me with the same number of handful of water (51).

Collection of Water for Ablution

O Śive ! all the divinities and pilgrimages inhere in water. Who will not attain Śivahood by reverently consecrating with this auspicious water ? (52). Devotee attains the nature of Śiva by anointing me

भूमिष्ठमुद्धृतात् पुण्यं ततः प्रस्रवणोदकम् ।
ततस्तु सारसं तीर्थं महानद्यास्ततोऽधिकम् ।।५४।।

ततो गङ्गाजलं पुण्यं गङ्गासागरसङ्गजम् ।
तत्र लब्धेन पयसाऽभिषिञ्चेन्मां प्रयत्नतः ।।५५।।

अभिषेकान्तरपूजाक्रमः

ध्यानं च द्रोणविल्वं च विशेषः करपङ्कजम् ।
घण्टानादं च शङ्खं च प्रतिक्षिप्याम्यहं सदा ।।५६।।

दशाङ्गधूपं कर्पूरं दीपं यत्नेन चार्पयेत् ।
जपस्तोत्रप्रणामादि पाणिलिङ्गः[११] समाचरेत् ।।५७।।

नियमपालनमावश्यकम्

एवं हि नियमो[१२] देवि यदिच्छा पाणिपङ्कजे ।
पूजां कर्तुं न चोत्तिष्ठेद् यावल्लिङ्गविसर्जनम् ।।५८।।

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devotedly with cold, light, scented water and the water which has been filtered with the cloth hundred times (53). The water presently drawn from the well is superior to the water retained in the pot, the water from the water fall is superior to it, the water taken from the pilgrimage pond, the water of a great river are relatively superior to the earlier (54). The water of Ganges is superior to all rivers and the water of Gaṅgā-sāgar is the most auspicious. The devotee should make efforts to obtain water from there and should perform the sacred bath of mine (55).

Procedure of Worship After the Sacred Bath

I always feel pleasure with the meditation, and ingredients of worship like Droṇa flower, bilva leaves, lotus-palm, sound of bell and the sound of conch (56). Devotee should carefully offer me Dasāṅga Dhūp (the ten-fold incense power)[1], camphor and lamp. Worshipper of Iṣṭaliṅga on lotus-palm should submit the worship in the form of recitation of hymn, praising the glory and paying obeisance (57).

Obligation to Observe the Rules

Devotee who desires to worship the Iṣṭaliṅga on the lotus-palm, should regularly observe the rules and should not get up till the

[13]तत्रानुपाधेर्निश्चित्य पूजयेत् पाणिपङ्कजे ।
यद्यन्यत्र समुत्तिष्ठेद् यथा विघ्नस्तथा[14] शिवे ।।५९।।

निरन्तरायमासाद्य शेषं तत्र समापयेत् ।
अन्यथा व्रतभङ्गः स्याद् रौरवं नरकं व्रजेत् ।।६०।।

आरभ्य पूजां लिङ्गस्यासमाप्तेरुपवेशने ।
अशक्त उत्थितो मध्ये रौरवं नरकं व्रजेत् ।।६१।।

सर्वसामग्र्यभावेऽपि विनिक्षिप्य करे मम ।
लिङ्गं वामे दक्षिणेनाभिषिञ्चेद् भक्तितोऽम्भसा ।।६२।।

शक्तस्तु नियमं कृत्वा वर्षमेकं त्रिकालतः ।
नित्यमुक्तप्रकारेणाभिषिञ्चेत् पाणिनाम्भसा ।।६३।।

विभाव्य घटसाहस्त्रं सहस्त्रप्रसृतीरपि ।
[15]अधःशायी ब्रह्मचारी यः स्वप्ने मां विलोकयेत् ।।६४।।

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culmination of the worship (58). He should ensure the non-existence of any impediments before commencing worship on the lotus-palm. In other believes, the worshipper may get up and complete the worship after the removal of the obstruction. Otherwise, the vow is broken and the devotee suffers the Rauravahell (59-60). If the worshipper is unable to sit and gets up in the middle of worship after commencing the worship owing to some compulsion, then also he suffers Raurava hell (61). Even if all ingredients of worship are not available, the worshipper should bathe me devotedly by the right hand keeping me installed on the left hand (62). If the devotee is capable, he should perform the ablution with the aforesaid procedure three times a day on the lotus-palm for one year (63). He should contemplate the water of thousand pots or the water of thousand handful in the water for my ablution. Such devotee who leads a restrained life and sleeps on the ground is fortunate to perceive me in the dream (64).

करपीठार्चनस्यानन्तगुणितं फलम्

सज्जिकायाः शतगुणमपनीत[१६]कपाटकम् ।
तत्सहस्रगुणं भूमौ वस्त्रपीठादिषु क्रमात् ।।६५।।

ततः शतगुणं प्रोक्तं पट्टवस्त्रेऽर्चयेन्मम ।
तत्सहस्रगुणं स्वर्णपीठे मणिमये तथा ।।६६।।

अनन्तगुणितं पाणिपङ्कजे मम पूजनम् ।
ज्ञात्वा गुरुमुखात् सम्यक् पाणिपद्मे समर्चयेत् ।।६७।।

यद्यन्यथा प्रमादः स्यादायुष्यस्य क्षयो भवेत् ।
नाङ्गीकरोति तत्पूजां सर्वकृत् परमेश्वरः ।।६८।।

पूजाक्रमो गुरुमुखाज्ज्ञातव्यः

प्रवृत्तिमपि धर्मेऽर्थे निवृत्तिमितरस्य च ।
ज्ञात्वा गुरुमुखात् सम्यग् यथाशास्त्रमथाचरेत् ।।६९।।

Infinite Results of the Worship on the Lotus-palm

Worshipping Iṣṭaliṅga in casket (sajjikā) by opening its door, the devotee gets hundred times of results; worshipping on the earth by installing the Iṣṭaliṅga on the cloth etc. produces hundred times more result than the previous one; worshipping Iṣṭaliṅga on the jewelled golden seat produces thousand times of results and worshipping on the lotus palm seat bestows infinite times of results than the previous ones. So, devotee should worship the Iṣṭaliṅga on the lotus-palm following the prescribed procedures, knowing it from Guru (65-67). If he behaves contrary to it due to knavery, his longevity considerably diminishes and all powerful God does not accept his worship (68).

Procedure of Worship to be Learned from Guru

There are persons who adopt the means of attachment (to the worldly life) for securing Dharma and Artha, where as others choose the means of detachment (from the worldly affairs) for achieving their ends. They should learn the proper rules of the scriptures from Guru and should act accordingly (69). O Umā ! as the worship of Iṣṭaliṅga is supreme among all worships, as the Pañcākṣarī hymn is the

यथा योग्यमुमे लिङ्गं यथा पञ्चाक्षरीमनुः ।
यथैव श्रीगुरोर्नाम तथैव करपङ्कजम् ।।७०।।

स्वरूपं करपद्मस्य ज्ञात्वा गुरुमुखात् सुधीः ।
अभिषेकपरो नित्यमहमेव स ईश्वरि ।।७१।।

यदा जन्मशतान्ते तु जानाति करपङ्कजम् ।
तदेव चरमं विद्धि यथा मन्त्रस्तथा करः ।।७२।।

करपीठं सर्वदेवमयं सर्वक्षत्रमयं च

सन्निधावप्रयत्नेन स्वदेहे वर्तते करः ।
सर्वदेवमयं पीठं सर्वक्षेत्रमयं परम् ।।७३।।

करपङ्कजपीठस्य मध्ये काशी सदान्विता ।
अङ्गुष्ठमूलेऽयोध्याख्याऽवन्तिका तर्जनीमुखे ।।७४।।

मथुरा मध्यमामूले मायाख्याऽनामिकामुखे ।
काञ्ची कनिष्ठिकामूले द्वारका मणिबन्धके ।।७५।।

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supreme among all mantras and the name of Śriguru is the foremost of all the names, so, the lotus-palm as the seat of worship is the supreme among all seats (70). O Goddess ! when the learned performs the ablution of Iṣṭaliṅga on the seat of lotus-palm after knowing it from Guru, then he attains me eternally (71). After passing through the hundreds of lives the devotee secures the knowledge of the glory of lotus-palm-seat and that is to be known as his last life. The lotus-palm seat is like a hymn (72).

All the Divinities and Pilgrimages Inhere in Lotus-palm-seat

This lotus-palm-seat exists in one's own body without any effort. This seat is the abode of all the deities and pilgrimages (73). Kāśī is ever situated in the middle of the lotus-palm, where as Ayodhyā is situated at the base of the thumb and Avantikā is situated at the root of the index finger (74). Mathurā is situated at the base of the middle finger, Māyāpurī (Hardvār) at the base of the ring finger, Kāñcī at the base of the little finger and Dvārakā is situated at the wrist[2] (75). O Śive ! the pilgrimage Gokarṇa is situated in the middle

अङ्गुष्ठमध्ये गोकर्णं तर्जनीमध्यमे शिवे ।
रामेश्वरं मध्यममध्ये श्रीशैलः पर्वतोत्तमः ।।७६।।

अविशोऽनामिकामध्ये कनिष्ठामध्यमे तथा ।
वर्तते हि सदा कालहस्तिक्षेत्रं महत्तरम् ।।७७।।

सप्तकोटीश्वरं पाणौ विरूपाक्षं तु पृष्ठतः ।
गङ्गा च यमुना कृष्णा कावेर्यङ्गुलिमध्यतः ।।७८।।

ब्रह्मेशं पञ्चलिङ्गेशं मार्कण्डेशं चिदम्बरम् ।
महाकालेश्वरं पञ्चस्वङ्गुल्यग्रेषु[१७] भावयेत् ।।७९।।

सर्वमन्त्रमयं पुण्यं सर्वपीठमयं परम् ।
पवित्राणां पवित्रं तत् पाणिपङ्कजमर्चनम् ।।८०।।

पाणिपङ्कजार्चनमाहात्म्यम्

यथा मन्त्रेषु सर्वेषु मम पञ्चाक्षरः परः ।
यथा सर्वेषु देवेषु ब्रह्मादिष्वहमीश्वरः ।।८१।।

यथा क्रियासु सर्वासु मम पूजा गरीयसी ।
यथालापनसङ्घेषु श्रीगुरोर्नाम मङ्गलम् ।।८२।।

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of the thumb, Rāmeśvara is in the middle of the index finger, the celebrated mountain Śrīśailam resides in the mid of the middle finger and the famous pilgrimage Kālahasti is ever existent in the middle of the little finger (76-77). The Saptakoṭiśvara pilgrimage is situated on the right side of the palm and the Virupākṣa pilgrimage is existent on the back side of the palm. The sacred rivers Ganges, Yamunā, Kṛṣnā and Kāverī reside in between the fingers (78). The great Liṅgas Brahmeśa, Pañcaliṅgeśa, Markaṇḍeśa, Cidambaram and Mahākāleśvaram are to be contemplated on the tips of the five fingers (79). Worshipping Iṣṭaliṅga on lotus-palm-seat integrates all sacred hymns and all sacred seats. This supremely blessed seat among all sacred seats provides all auspicious results spontaneously (80).

Glory of Worshipping on Lotus-palm-seat

As my Pañcākṣara hymn is the supreme among all hymns, as I am the Lord of the deities like Brahmā, Viṣṇu etc ; (81). As my

यथा देवेषु सर्वेषु भक्तिर्मयि परा शिवे ।
तथा मत्पूजने श्रेष्ठं पीठेषु करपङ्कजम् ।।८३।।

यथा पुष्पेषु द्रोणं च पत्रजातेषु विल्वजम् ।
तिलक्षता द्रव्यजाते यथा दूर्वास्तृणात्मसु ।।८४।।

पूजोपकरणे देवि शक्ताशक्तसमं सुखम् ।
सर्वसामग्र्यभावेऽपि सर्वदं करपङ्कजम् ।।८५।।

कोटिकोटिघटैस्तोयैः पात्रस्थमभिषेचयेत् ।
करस्थं बिन्दुमात्रेण सममेव फलं द्वयोः ।।८६।।

[१८]सम्पन्नः [१९]स्वर्णकुम्भेनाभिषिञ्चेच्छतसंख्यया ।
अन्यश्चुलुकतोयेन सममेव फलं द्वयोः ।।८७।।

यन्न्यूनमतिरेकं यज्ज्ञानतोऽज्ञानतोऽपि वा ।
[२०]साङ्गमेव हि तत्सर्वं पूजनात् करपङ्कजे ।।८८।।

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worship is superior to all rites and rituals, as the name of Śriguru is the most benevolent among all the names which are used (82). O Śive ! as devotion to me is supreme among the devotions to all deities, in the same way my worship on the lotus-palm-seat is the supreme among all the types of worships (83). As the Droṇa flower among all flowers, bilvaleaf among all leaves, sesamum and rice among all the ingredients and durvā among all the grasses are considered to be most pious (84). O Goddess ! even in case of capable or incapable devotee who is able or not able to collect enough items of worship, or in case of non-availability of ingredients of worship, in all such circumstances the worship on the lotus-palm-seat gives pleasure to everybody and provides auspicious results (85). The sacred bath of Iṣṭaliṅga installed on a seat with the water of crores of pots and the ablution of Iṣṭaliṅga installed on a lotus-palm-seat with a drop of water provide equal results (86). The ablution of Iṣṭaliṅga by a prosperous man with the water of hundreds of golden pots and ordinary person with a handful of water imparts equal results (87). In case of any deficiency or surplus, knowingly or unknowingly in the worship of Iṣṭaliṅga on the lotus-palm-seat, all the defaults are condoned (88). In such cases there

न तत्र न्यूनता काचिन्न प्रायश्चित्तकल्पना ।
सकलं [२१]साङ्गमेवं हि पूजनात् करपङ्कजे ॥८९॥

अनुत्थानं महादेवि पूजामध्ये तु लिङ्गिनः ।
यावल्लिङ्गं समुद्वासेत् करपीठविधिस्त्वयम् ॥९०॥

साङ्गं सर्वार्चनाशक्तावभिषेकादिकं क्वचित् ।
यथाशक्त्यर्चने चापि ह्यर्चयेत् करपङ्कजे ॥९१॥

सर्वसाधारणं चैतत् पूजनं करपङ्कजे ।
न कश्चित्तत्र दोषोऽस्ति लिङ्गसंस्थापनेऽर्चने ॥९२॥

न पाणिपीठसदृशो[२२] मेरुः कैलास एव वा ।
शिवलिङ्गस्य पूजायां कृच्छ्रादपि भवेच्छिवे ॥९३॥

तस्मात् सर्वप्रयत्नेन लिङ्गसंस्थापनेऽर्चने ।
सर्वदेवमयं पाणिपद्मं सर्वोत्तमोत्तमम् ॥९४॥

सहस्रनामभिः पूजां शतमष्टोत्तरं तु वा ।
एकं वार्प्यर्पयेत् पुष्पं सर्वदा करपङ्कजे ॥९५॥

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is no necessity of any atonement since there is no deficiency in the worship of Iṣṭaliṅga on the lotus-palm-seat and thus everything is accomplished (89). O the great Goddess ! the principal rule for the worship of Iṣṭaliṅga on the lotus-palm-seat is that the worshipper should not get up from his seat in the middle of the worship, i.e. he should remain seated right from the commencement to the completion of the worship (90). If anybody is unable to perform the ablution and worship etc. adequately with all ingredients, then for performing the worship according to his ability, he should make use the lotus-palm-seat (91). Worshipping Iṣṭaliṅga on the lotus-palm-seat is valid as per prescribed rules for the common people. There is no default in the installation and worship of the Iṣṭaliṅga on the lotus-palm-seat (92). O Śive ! there is no appropriate seat for the worship of the Iṣṭaliṅga, even the mountain Meru and Kailāśa may hardly be equal to it (93). So, the lotus-palm-seat which is the embodiment of all deities and supreme for carefully installing and worshipping Iṣṭaliṅga (94). Devotee should always perform worship on the lotus-palm by reciting

आस्तीर्य विमलं वस्त्रं मृदुपाणितले शुभे ।
वामे दक्षिणहस्तेन पूजयेत् पत्रपुष्पकैः ।।९६।।

ताभ्यामेव हि पाणिभ्यां धत्ते शूलं कपालकम् ।
यत्र कण्ठे धृतं लिङ्गं तत्र स्यादतिकालिमा ।।९७।।

तादृङ्महिमसम्पन्नमुदितं करपङ्कजम् ।
रहस्यमपि देवेशि किं भूयः श्रोतुमिच्छसि ।।९८।।

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते करपङ्कजविधानं नाम त्रयोदशः पटलः समाप्तः[२३] *।।१३।।*

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thousand, hundred or even one name and offering equal number of flowers or only one flower on the Iṣṭaliṅga (95). Worshipper should spread a clean cloth on delicate and auspicious palm of the left hand and install and worship Iṣṭaliṅga with the leaves and flowers by the right hand (96). Thus two hands of Śivayogī utilised for worshipping Iṣṭaliṅga are transformed into the hands of Śiva Himself in which He holds the Trident and skull. The shadow of the Iṣṭaliṅga worn by the devotee on the neck casts its image on the throat, thus the Śivayogī becomes like 'Nīlakaṇṭha' (97). O Goddess ! the glory of the mysterious lotus-palm-seat has thus been described (in the scriptures). What more you want to listen (98) ?

Here ends the thirteenth chapter of Pārameśvaratantra propounding the doctrine of Śaiva non-dualism describing the procedures of worship on the lotus-palm-seat. || 13 ||

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Notes and References (in Sanskrit Text)

१. 'देव्यवाच' नास्ति–ग.।

२. धन्वने–क.ग.घ.।

३. चैव–ग.।

४. यज्ञस्य–क.ख.।

५. घ. पुस्तकेऽस्य पटलस्य प्रथमपत्राभावादित: पाठारम्भ:।

६. विविध–ग. घ., वै व्याधि–ङ.।

७. विता–क. ख. ङ.।

८. करम्–घ. ङ.।

९. 'मभिषेचयेत्' इत्यत: परं पटलसमाप्तिपर्यन्तो भागो नास्ति–घ.।

१०. स–क. ख.।

११. लिङ्गं विसर्जनम्–ग.।

१२. नित्यनियमो–क.।

१३. पङ्क्तिरेषा नास्ति–ग.।

१४. स्तदा–ग. ङ.।

१५. अथाकार्यी–क.।

१६. कवा–कटि.ग.ङ.।

१७. ल्यग्रे च– क. ख.।

१८. श्लोकयो: (८७–८८) विपर्यस्त: पाठ:–ग. ङ.।

१९. सर्व–क. ख. ग.।

२०. पङ्क्तिरेषा नास्ति–ग. ङ.।

२१. सगुणं धर्म्यमर्चनात्–कटि.।

२२. सदृशं–क. ग.।

२३. 'समाप्त:' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. See *Makuṭāgama,* 1.4.29-30. Camphor, Aguru, Kakkol, Jātiphal, Lavaṅga, Jatāmāṅsī, Siṁhī, Mustā and Sandal are the ten contents of the ten-fold incense.
2. There are seven pious places, namely, Ayodhyā, Mathurā, Māyāpurī, Kāśī, Avanti, Dvārakā and Kāñcīpuram.
3. 'Avish' is a pilgrimage.

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चतुर्दशः पटलः

अष्टबन्धलिङ्गलक्षणं गुरूपासाक्रमश्च

श्रीदेव्युवाच

विज्ञानघन विज्ञानमय विज्ञानकारण ।
नमोऽस्तु गुरवे तुभ्यं शम्भवे शशिमौलये ।।१।।

सरहस्यं च पूजादौ कथितं करपङ्कजम् ।
इदानीं श्रोतुमिच्छामि लिङ्गलक्षणमीश्वर ।।२।।

सखण्डलिङ्गे किं पुण्यं पूजायां यदखण्डके ।
सखण्डे शिथिले मध्ये किं वा कार्यं हि लिङ्गिना ।।३।।

एतत्सर्वं [१]ममाचक्ष्व सविस्तरमुमापते ।
यच्छ्रुत्वा जायते तस्य मतिस्त्वयि महेश्वरे ।।४।।

Chapter - 14

INSTALLATION OF LIṄGA WITH EIGHT-FOLD KNOTS AND WORSHIP OF GURU

Goddess enquires —

O the consciousness, the embodiment of consciousness and the cause of all consciousness ! I bow unto you. You are the benefactor, the bearer of moon on the forehead and my Guru (1). O God ! you have narrated, in detail, the mysterious procedure of worship on the lotus-palm-seat. Now I intend to know the characteristics of Liṅga (2). What virtuous result is obtained by worshipping differentiated and non-differentiated Liṅga. If the differentiated Liṅga is loosened in the middle, what should be the duty of the worshipper (3). O the Lord of Umā ! Kindly describe these principles in detail, so that the people by knowing that get inclined towards you (4).

ईश्वर उवाच

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
रहस्यमपि गोप्यं वा वक्ष्ये स्नेहवशेन ते ।।५।।

लिङ्गस्य सखण्डाखण्डादयो भेदाः

लिङ्गं तद् द्विविधं प्रोक्तमखण्डं च सखण्डकम् ।
सखण्डं द्विविधं ज्ञेयं[२] सखण्डाखण्डभेदतः ।।६।।
अखण्डमाद्यं यल्लिङ्गमखण्डाकारमण्डलम् ।
आद्यन्तरहितं शून्यं निराकारमनामयम् ।।७।।
आरूढस्य हि तल्लिङ्गं चिदानन्दघनं महत् ।
सखण्डमारुरुक्षोस्तु यदीशो हृदि दैवतम् ।।८।।
सखण्डं बाह्यलिङ्गं स्याच्छिलादि द्विविधं मतम् ।
पूर्वोक्तलक्षणं लिङ्गं सखण्डाखण्डभेदतः ।।९।।

God replies —

O Goddess ! please listen. I am out of affection explaining to you the mysterious and secret doctrine which you are enquiring to me (5).

Differentiated and Non-differentiated Liṅga

Liṅga is of two kinds viz. differentiated and non-differentiated. Differentiated Liṅga is again of two kinds, namely, differentiated and non-differentiated (6). The former non-differentiated Liṅga is beginningless and endless, of the nature of 'Śūnya' (transcendental), formless and immutable (7). This non-differentiated Liṅga which is the supreme, of the nature of pure consciousness and bliss, is for the Śivayogī who has attained much higher spiritual level. For the other Yogīs who are still progressing towards the spiritual aim should worship the differentiated Liṅga (Sakhaṇḍa) and meditate on God residing in his heart (8). External Liṅga (Sakhaṇḍa) made of stone etc. are of two kinds, namely, Akhaṇḍa and Sakhaṇḍa as described earlier. This Liṅga is endowed with aforesaid characteristics (9).

पाणिपीठं च लिङ्गं च[3] यदेकं तदखण्डकम् ।
पाणिपीठाच्च[4] लिङ्गाच्च यद्भिन्नं तत्सखण्डकम् ।।१०।।

सर्वाण्येतानि लिङ्गानि तारतम्यार्थदानि हि ।
अधिकारानुसारेण भक्तिरेका विशिष्यते ।।११।।

इष्टलिङ्गप्रमाणधारणादिकम्

यावान् हि पाणिपीठस्य भागश्चोर्ध्वमधश्च सः ।
आयामश्चापि विस्तार औन्नत्यं तावदेव हि ।।१२।।

[5]यावानुपरि विस्तार आयामश्चापि तादृशः ।
तावत्प्रमाणेन सोमसूत्रं स्यात् तावदेव हि ।।१३।।

यावत्पीठोर्ध्वभागं तद्विस्तारायाममानतः ।
लिङ्गं च तावदेव स्याद्विस्तारायाममानतः ।।१४।।

यावदन्तर्गतं त्यक्त्वा पीठादुपरि तद्भवेत् ।
अर्धार्धमन्तरे स्थाप्य अष्टबन्धार्थमीश्वरि ।।१५।।

आदौ विधायाष्टबन्धं संस्कृत्यैवाथ दीक्षयेत् ।
लौकिकस्यैव लिङ्गस्य पाणिपीठस्य चोभयोः ।।१६।।

The Iṣṭaliṅga worshipped on the lotus-palm-seat is called Akhaṇḍa and the Liṅga and the Liṅgas other than that are known as Sakhaṇḍa (10). All these Liṅgas bestow different kinds of result in accordance with the capabilities of the devotees, though in all cases devotion is considered to be the most important feature (11).

Specification and Wearing of Iṣṭaliṅga

The length of the upper and the lower portion of the base of the Liṅga should be equal to breadth and height of the Liṅga (12). The size of the Somasūtra Liṅga (Pañcasūtraliṅga) should be equal to the aforesaid dimension (13). The dimension of Liṅga should be ascertained according to the dimension of the base and upper portion of the seat (14). O Goddess ! the one fourth portion of the Liṅga should be installed into the base and both the Liṅga and the base are to be attached with the aṣṭabandha[1] (15). Further, after completing the procedure of aṣṭabandha and consecrating the Liṅga,

तादृशे विगते लिङ्गे दैवाद्वा मानुषादपि ।
प्रमादाद्वा विपत्त्या वा पुनरन्यच्च धारयेत् ।।१७।।

दीक्षामुखेन गुरुणा बद्धलिङ्गः कुलेश्वरि ।
यदि क्षणमलिङ्गः स्याद् रौरवे नरके वसेत् ।।१८।।

लिङ्गद्वयं नैव धार्यं न पूज्यं लिङ्गयुग्मकम् ।
दिनैकं बहु [६]नैवार्च्यमेकलिङ्गमहं यतः ।।१९।।

लिङ्गे[७] च पाणिपीठे च द्वयोरप्येकभावनम् ।
एकलिङ्गमयीं कुर्यादेकोऽहं शङ्करो यतः ।।२०।।

षट्सूत्रमानके[८] पीठे त्रिसूत्रपरिसम्मितम् ।
सन्धाय लिङ्गदार्ढ्याय ह्यष्टबन्धं समाचरेत् ।।२१।।

पञ्चबन्धं त्रिबन्धं वा दृढयेद् येन केन वा ।
द्रव्येण स्नेहयुक्तेन शैथिल्ये पुनराचरेत् ।।२२।।

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the initiation should be performed. This process of sacred bath is valid both for the Iṣṭaliṅga installed on the lotus-palm-seat and the Liṅgas installed on other places (16). In case of unfortunate destruction of the Iṣṭaliṅga due to theft, delusion or due to onset of misery, the devotee may wear a new one (17). O Goddess ! if the devotee remains without the Iṣṭaliṅga even for a moment after having been initiated and provided the Iṣṭaliṅga by Guru, he is destined to suffer in the Raurava hell (18). The devotee should neither wear two Iṣṭaliṅgas nor should he worship two Iṣṭaliṅgas. As I am only one, so he should never worship many Liṅgas on the same day (19). Both Liṅga and the lotus-palm-seat should be contemplated as one and the same. Accepting this that I am the only Śaṅkara, the devotee should assume the unity of the Iṣṭaliṅga and the lotus-palm-seat (20). For fixing firmly the Iṣṭaliṅga having six or three points standards with the seat, the aṣṭabandha should be used (21). After tying with five or three knots, adhesive lubricant should be used so that the Liṅga may be reinstalled if it is loosened (22).

लिङ्गादिनाशे प्रायश्चित्तम्

लिङ्गनाशे भवेदन्यत् पीठनाशे तथैव हि ।
शैथिल्ये चाष्टबन्धस्य यथापूर्वं समाचरेत् ।।२३।।

लिङ्गनाशे भवेद् दीक्षा चैकरात्र[९]विधानतः ।
पीठनाशे तु लिङ्गस्य सद्यो दीक्षा विधीयते ।।२४।।

शैथिल्ये त्वष्टबन्धस्य होमदीक्षामथाह्निकम् ।
शतमष्टोत्तरं शक्त्या भोजयेच्छिवयोगिनः ।।२५।।

जपेद् द्वादशसाहस्त्रं मम पञ्चाक्षरं मनुम् ।
अन्यथा विपदं याति रौरवं [१०]चाधिगच्छति ।।२६।।

लिङ्गनाशे भवेल्लिङ्गं पीठं पीठस्य नाशने ।
अष्टबन्धेऽष्टबन्धः स्याद् यन्नष्टं तत्पुनश्चरेत् ।।२७।।

लिङ्गाष्टबन्धपीठानामेका दीक्षा विधीयते ।
[११]सज्जीवस्त्रगुणानां तु सद्यस्तत्पुनराचरेत् ।।२८।।

Atonement on Destruction of Iṣṭaliṅga

Now, Liṅga or seat should be accepted in case of destruction of Liṅga or seat and eight-fold knots (aṣṭabandha) should again be used if it is loosened to make it steady (23). If the Liṅga is destroyed, re-initiation has to be taken after performing one night ritual with prescribed procedure, if the seat is destroyed, there is the provision of immediate initiation (24). In case of loosening of the eight fold adhesives, devotee should perform oblation in the fire, get initiation and observe other rituals and should offer food to one hundred and eight Śivayogīs to the best of his capacity (25). Further, he should recite my Pañcākṣara hymn for twelve thousand times, otherwise he lands in trouble and suffers Raurava hell (26). In case of the destruction of Liṅga, the Liṅga should be reconstructed, in case of the destruction of the seat, the seat should be reconstructed and in case of loosening of knots, it should again be properly fixed up (27). Re-initiation is essential in case of destruction of Liṅga, seat and adhesive. If the casket, cloth and thread are destroyed, they should immediately be replaced (28). Oblation to fire, offering of

होमश्च दक्षिणादानं भोजनं शिवयोगिनाम् ।
जपश्च सममेव स्यादष्टबन्धादिकत्रये ।।२९।।

जपो दानं यथाशक्ति भोजनं शिवयोगिनाम् ।
सममेव महादेवि सज्जादित्रयनाशने ।।३०।।

शृणु तत्र विशेषं ते प्रवक्ष्यामि महेश्वरि ।
जप्त्वाऽर्चेन्मन्मनुं लिङ्गमशक्तः सर्वकर्मणि ।।३१।।

यद्यकालेऽष्टबन्धस्य दैवाच्छैथिल्यमागतम् ।
सद्यः सम्बन्धयेल्लिङ्गं येन केनापि वस्तुना ।।३२।।

शनैः सम्पादयेदष्टबन्धनाय दृढाय तु ।
नोपेक्षां तत्र कुर्वीत विमुखोऽहं मतस्ततः ।।३३।।

अप्रमत्तः सदा तिष्ठेल्लिङ्गसंरक्षणे सुधीः ।
यथा प्राणे तथा देहे नष्टेऽन्यत् पुनराचरेत् ।।३४।।

एकदेशविभिन्ने तु यदि प्रथमलिङ्गकम् ।
यावच्छिष्टं हि तत्तावद्यावत्तावच्चरेच्छिवे ।।३५।।

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wealth, alms and offering of food to the Jaṅgamas along with the recitation of hymn are to be performed in equal number for all the three i.e. Iṣṭaliṅga, seat and knots (29). O the great Goddess ! in the same way recitation of hymn giving of alms and offering food to the Jaṅgamas as per one's capacity are equal in case of destruction of casket, cloth or Śiva-thread (30). O the great Goddess ! I am describing to you something of special importance, please listen. If a devotee is incapable of worshipping me, then he may recite only Pañcākṣara hymn and worship my Iṣṭaliṅga (31). Unfortunately, if the adhesive binding is loosened, it should immediately be repaired by any means (32). One should make immediate effort to firmly establish Iṣṭaliṅga on the seat. One should not be indifferent to it because I feel annoyed in such circumstances (33). Wise should always pay attention to the protection of Iṣṭaliṅga just as he does in case of his life and body; he should immediately wear a new one on its destruction (34). O Śive ! if any part of the Liṅga is separated from the Iṣṭaliṅga of the first worn Iṣṭaliṅga of the devotee, the

द्वितीयादिषु लिङ्गेषु वैकल्याच्चान्यदाचरेत् ।
लिङ्गिनां शिवभक्तानां सद्योदीक्षां च भोजनम् ।।३६।।

पात्रलक्षणम्

पात्रनाशे भवेत्पात्रं यन्नष्टं तत्पुनश्चरेत् ।
वक्ष्ये शृणु महादेवि प्रसङ्गात् पात्रलक्षणम् ।।३७।।

सौवर्णं राजतं कांस्यं ताम्रं पैत्तलकं तु वा ।
दारुजं मृन्मयं शैलं पर्णजं नारिकेलजम् ।।३८।।

अभिन्नं विपुलं श्लक्ष्णं वर्तुलं नवमुज्ज्वलम् ।
निर्मलं पङ्करहितं सुगन्धि लघु शोभितम् ।।३९।।

एतादृशानि पात्राणि नव सप्तापि पञ्च वा ।
अथवा त्रीणि कुर्वीत नैकं न समसंख्यया ।।४०।।

दरिद्रोऽपि न कुर्वीत न सीसं नायसं त्रपु ।
अपात्रबहुपात्राणि वर्जयेच्छिवपूजने ।।४१।।

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remainder should be attached to the original and worn as long as possible (35). If it happens in case of second or third Iṣṭaliṅga of the devotee, he should at once wear a new one for condonment. Devotee should arrange for immediate re-initiation and offer food to Śivayogīs (36).

Nature and Characteristics of Vessel

Vessel is to be replaced if destroyed and same type of vessel should be accepted in place of old one. O the great Goddess ! I am describing to you the nature of vessels in this context, please listen (37). The vessel should be made of gold, silver, bell metal, copper or brass. It may also be made of wood, earth, stone, leaves or coconut (38). The pots are required to be unbroken, big, smooth, circular, new, bright unblemish, dustless, sweetly scented, light and beautiful (39). Devotee should arrange for nine, seven, five or three vessels for worship. He should not take one or even number of vessel (40). Even the poor should never use the vessel made of lead, iron or zinc. Undesirable and various numbers of vessels are prohibited in the worship of Śiva (41). Vessels beautifully made of

[12]शङ्खपात्रं सुरम्यं च [13]खड्गपात्रं विशेषतः ।
[14]मृत्तिकानारिकेलादिपात्रं स्याच्छिवपूजने ।।४२।।

सङ्कल्प्य साधिकं पात्रं न निमित्तं विना तथा ।
चालयेत् पूजने काले न स्कन्नं कारयेज्जलम् ।।४३।।

सम्भवे सति सौवर्णं पात्रं स्यादुत्तमोत्तमम् ।
अभावे राजतं ताम्रं[15] मृत्पर्णादि तु शक्तितः ।।४४।।

सर्वसाधारणं देवि नारिकेलं शिवार्चने ।
आयुर्यशोबलकरम् अपमृत्युनिवारकम् ।।४५।।

शिवपात्रलक्षणम्

सम्यक् सङ्क्षालयेन्नित्यं नान्यत् कर्मणि योजयेत् ।
विनैव पूजां लिङ्गस्य शिवपात्रं तदुच्यते ।।४६।।

पात्रेषु तीर्थावाहनम्

पात्रेषु सागरान् सप्त गङ्गां गोदावरीं नदीम् ।
कृष्णां वेणीं तुङ्गभद्रां कावेरीं च पिनाकिनीम् ।।४७।।

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conch shell and horn of the Rhinoceros are specially acceptable. Vessels made of earth and coconut may also be used in the worship of Śiva (42). Devotee should not move the vessel without any reason and should not let the water fall down during the worship (43). Vessel made of gold may be considered to be the best. In case of its non-availability, the vessels of silver, copper, earth and leaf may be used as per the capacity (44). O Goddess ! the vessel made of coconut shell is uniformly acceptable for all in the worship of Śiva. It increases the longevity, fame and strength and prevents the accidental death (45).

Nature of Śiva-vessel

The vessel which is regularly and adequately cleaned and which is not used for any other purpose but for the worship of Śiva-liṅga, is called the Śiva-vessel (46).

Welcome of Pilgrimage on the Vessel

While performing worship the devotee should assume the presence of the seven oceans, and the rivers Ganges, Godāvarī,

ताम्रपर्णीं तथा रेवां यच्च पुष्करिणीत्रयम् ।
मणिकर्णिकां धनुष्कोटिं भावयेत् पात्रमध्यगाम् ।।४८।।

न भूमौ प्रक्षिपेत् पात्रं न च रिक्तं कदाचन ।
नान्योन्यं ताडयित्वा तु जनयेद् ध्वनिमीश्वरि ।।४९।।

पात्राधारवर्णनम्

संसाधयेत् प्रयत्नेन पात्राधारमथो[१६] भुवि ।
आधाराणि सुयोग्यानि पात्रनिक्षेपणाय हि ।।५०।।

अभिषेकाय लिङ्गस्य यदि स्यादुद्धृतोदकम् ।
तदोदकुम्भमवनौ नाधारं निक्षिपेद् विना ।।५१।।

पाणिलिङ्गपूजानियमाः

यद्यन्तरा भवेच्छङ्का पाणिलिङ्गस्य लिङ्गिनः ।
पूजायां देहधर्मस्य शिष्यपाणितले क्षिपेत् ।।५२।।

शिष्याद्यभावे देवेशि सज्जिकायां पुनः क्षिपेत् ।
निर्वर्तयित्वा निर्वर्त्यं सचैलं स्नानमाचरेत् ।।५३।।

Kṛṣṇā, Tuṅgabhadrā, Kāverī, Pinākinī, Tāmraparṇī, Revā (Narmadā) and Dhanuṣkoṭī in the middle of the vessel[2] (47-48). O Goddess ! the vessel of worship should neither be put on the ground nor kept vacant nor it should be clashed with other vessel to produce sound (49).

Description of the Base for the Vessel

Adequate base should carefully be made for keeping the vessel on the ground. Suitable base is to be constructed to ensure that they do not fall down (50). The vessel of water drawn from the well for the consecration of Liṅga should not be kept on the ground rather on a proper base (51).

Rules for the Worship on the Palm

In case of sudden nature's call during the worship of Iṣṭaliṅga on the lotus palm, the wearer of Liṅga should keep the Iṣṭaliṅga on the palm of his disciple for the time being[3] (52). O Goddess ! if no disciple is present there at that time, the Liṅga should be kept into

पुनः कुर्याद्यथापूर्वं पूजाशेषं मम प्रिये ।
अन्यथा पतितो याति दारुणं नरकार्णवम् ।।५४।।

नाशुचिः पूजयेल्लिङ्गं नाकाले नान्यविन्मनाः ।
नानादरेण हस्ताब्जे पूजायां विधिरुच्यते ।।५५।।

धृतरुद्राक्षभस्माङ्गः शिवनामपरायणः ।
गुरूक्तेन विधानेन प्रयतो लिङ्गमर्चयेत् ।।५६।।

नान्यकार्यपरः क्वापि न प्रलापपरोऽपि वा ।
न व्यग्रो वा न त्वरया पूयजेल्लिङ्गमीश्वरि ।।५७।।

सन्तुष्टमानसः शान्तः शुचिर्माल्याम्बरावृतः ।
सुवासितमुखो भूत्वा पूजयेल्लिङ्गमीश्वरि ।।५८।।

इष्टलिङ्गपूजने दिङ्निर्देशः

सदा पूर्वमुखः पूजां कुर्याल्लिङ्गस्य शाङ्करि ।
आयुः श्रियं यशो वर्चः प्रजां पुष्टिं यदीच्छति ।।५९।।

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the casket then the devotee after easing himself should properly take bath (53). O My dear ! thereafter he should complete the remaining worship as earlier, otherwise he falls into and suffers the heinous hell (54). One should not worship Iṣṭaliṅga in polluted state, nor untimely, nor indifferently nor should he worship disrespectfully. This is the proper procedure of worshipping Iṣṭaliṅga on the lotus palm (55). Devotee should carefully worship as per the procedure taught by Guru after besmearing the sacred ash, wearing Rudrākṣa and constantly chanting the name of Śiva (56). O Goddess ! the worshipper should not engage himself in other works and in incoherent utterances nor should he be worried or in hurry during the worship of Iṣṭaliṅga (57). O Goddess ! devotee should worship Iṣṭaliṅga with contented , tranquilled and pure mind, attired with beautiful costumes and adorned with the ornaments and garlands and sweetly odoured mouth (58).

Facing Direction in the Worship of Iṣṭaliṅga

O Śāṅkarī ! the worship of the Iṣṭaliṅga should be accomplished always facing the east. This bestows on him longevity, prosperity, fame, authority, progeny and achievements as desired (59). O Śive !

दक्षिणाभिमुखः कुर्यान्मारणादिषु सुन्दरि[१७] ।
कामार्थी पश्चिममुखो ज्ञानार्थी स्यादुदङ्मुखः ।।६०।।
प्रातर्मध्याह्नयोः पूर्वमुखः पूजां समाचरेत् ।
रात्रावुदङ्मुखः कुर्याद् विधिरेष समर्चने ।।६१।।
व्यत्यस्तं[१८] नैव कुर्वीत विनैहिकफलं शिवे ।
यदि स्याज्ज्ञानमोक्षार्थी पूजयेदुत्तराननः ।।६२।।
निस्पृहः सर्वकामेषु मुमुक्षुर्विजितेन्द्रियः ।
उक्तलक्षणवान् ज्ञानी सर्वस्य सर्वदा भवेत् ।।६३।।
तेजस्काम्यग्निवदनः प्रजाकामी मरुन्मुखः ।
शत्रुक्षयार्थी ह्रीशाने प्रजार्थी प्रत्यगुत्तरः ।।६४।।
सन्ध्यासु पूर्ववदनो ह्यभिचारककर्मणि ।
अर्चन्निर्ऋतिदिग्वक्त्रः सर्वार्थी सर्वतोमुखः ।।६५।।

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the worship performed facing south destroys one's enemies. One who aspires for worldly enjoyment should face west and seekers for truth should face north during the worship (60). Devotee should worship facing east in the morning and midday, where as facing north in the evening and night. This is the common procedure for my worship (61). O Śive ! there should not be any deviation in the prescribed procedure unless there is any desired purpose. Devotee desirous of wisdom and liberation should worship Iṣṭaliṅga facing north (62). For the person who is detached from all desires, aspirer of liberation, conquerors of all senses, there is no limitation (63). The devotee who desires for valour should worship facing south-east (आग्नेय), who desires for subjects should face north-west (वायव्य), who intends to destroy enemies should worship facing north-east (ईशान) (64). The devotee performing regular worship (Sandhyā) should face east, indulging in Māran, Ucātan etc. for annihilating enemies should face south-west (नैऋत) direction and the devotee aspiring for various kinds of desires should face direction as prescribed in the scriptures (65).

गुरुदैवतयोरैक्यभावनम्

इत्यादिनियमोपेतो ह्यास्तिको भक्तिमान् मयि ।
गुरुदैवतयोरेकरूपं प्रत्ययवान् भवेत् ॥६६॥

सद्गुरुस्मरणम्

प्रायश्चित्तेऽपि वैकल्ये निषेधेऽपि विधावपि ।
कार्येऽप्यकार्ये सर्वत्र गुरुरेव हि कारणम् ॥६७॥

सन्निधावपि दूरे वा व्यवधाने समक्षके ।
गुरूक्त एव नियमो यतः सर्वात्मको गुरुः ॥६८॥

ब्रह्मा विष्णुः शिवो रुद्र ईशः शक्तिः पितामहः ।
सूर्यचन्द्राग्निमरुतो गुरुरेव न संशयः ॥६९॥

उत्थाने शयने क्वापि प्रस्थाने चोपवेशने ।
निद्रादौ च तदन्ते च स्मरेत् सर्वत्र सद्गुरुम् ॥७०॥

वचनारम्भसमये क्षतप्रस्खलनादिषु ।
विकत्थने च कलहे स्मरेत् सर्वत्र सद्गुरुम् ॥७१॥

Unity of Guru and God

A theist devotee of mine who adheres to all these rules and regulations should have firm contemplation on the unity of Guru and God (66).

Remembering Sadguru

In cases of atonement, defilement, all kinds of prescribed injunctions and prohibitions and the deeds worthy to be performed and not to be performed, the instruction of the Guru is the only imperative (67). Whether Guru is near or at distance, infront or not infront, the rules prescribed by Guru are the only laws acceptable since Guru is inherent in everything (68). Brahmā, Viṣṇu, Śiva, Rudra, Īśvara, Śakti, Pitāmah, Sun, Moon, Fire, Air are all surely the manifestations of Guru (69). On rising, going to bed, commencing journey, sitting, from beginning to the end of sleep, devotee should always and everywhere go on remembering divine Guru (70). While commencing a speech, having been injured, having incurred faults,

सर्वपापविनाशाय सर्वसौख्यविवृद्धये ।
सर्वाभीष्टार्थसिद्ध्यर्थं संस्मरेच्छ्रीगुरुं सदा[१९] ।।७२।।

ब्रह्महत्यासहस्राणि गोहत्याकोटिकोटिशः ।
साधितान्यपि धीपूर्वं श्रीगुरोः स्मरणं दहेत् ।।७३।।

दुःस्वप्नेऽपि दुरालापे दुश्चित्ते दुर्भयेऽपि च ।
दुर्निमित्तेऽपि[२०] कृच्छ्रे च संस्मरेच्छ्रीगुरुं सदा ।।७४।।

पवित्रं पावनं पुण्यं शुद्धं परममङ्गलम् ।
वेदवेदाङ्ग[२१]सारार्थं श्रीगुरोर्नाम संस्मरेत् ।।७५।।

अशास्त्रे वाऽपि शास्त्रे वानाचाराचारयोरपि ।
सर्वदोषविनाशाय श्रीगुरोः स्मरणं परम् ।।७६।।

विद्याज्ञानविवेकाय सुखभोगार्थसिद्धये ।
जीवन्मुक्त्यर्थलाभाय कुर्यात् संस्मरणं गुरोः ।।७७।।

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boasting, quarrelling, disciple should always in all such circumstances remember his divine Guru (71). For the destruction of all kinds of sins, enhancement of all pleasures and posperity, for achieving all desirable results, the devotee should ever remember the divine Guru (72). Attentive remembrance of divine Guru burns the sins of killing thousands of brāhmins and crores of cows (73). After experiencing bad dreams, unnecessary hot discussions, having depression, sudden apprehension, seeing impediments, during intense misery, devotee should ever remember divine Guru (74). Devotee should always recite the name of divine Guru which is auspicious, sacred, virtuous, pure and supremely benevolent for knowing the essence of Veda and Vedāṅga (75). While performing the deeds which may be in conformity with the scriptures or not in conformity also performing such deeds which are ethical or non-ethical, the devotee should always remember the supreme Guru for the condonment of all defilements (76). For the cultivation of knowledge, wisdom and discriminating capacity, for the enjoyment of worldly pleasures and for the attainment of the status of jīvan-mukta (freedom from bondage in life), one should always remember the divine Guru (77).

कृतानां सर्वपापानां मनोवाक्कायकर्मभिः ।
सद्य एव विनाशाय संस्मरेद् गुरुमादरात् ।।७८।।

न विनश्यन्ति पापानि जाग्रदादिकृतान्यपि ।
अनल्पान्यपि चाल्पानि श्रीगुरु[22]स्मरणं विना ।।७९।।

यद्यस्ति मयि सद्भक्तिः साधकस्य च लिङ्गिनः ।
मद्रूपिणमुमे नित्यं संस्मरेच्छ्रीगुरुं सुधीः ।।८०।।

उषसि ब्रह्मसद्रूपं चिद्रूपं परमामृतम् ।
चिदानन्दघनं देवं सर्वदा श्रीगुरुं स्मरेत् ।।८१।।

सर्वेषामपि कार्याणामारम्भे यतमानसः ।
अप्रमत्तः स्मरेन्नित्यं श्रीगुरोर्नाम मङ्गलम् ।।८२।।

सद्गुरुमाहात्म्यम्

गुरुभक्तिविहीनस्य समस्ता निष्फलाः क्रियाः ।
अनुष्ठिता अपि तथा[23] स्वैरिणीव्रतवच्छिवे ।।८३।।

बहुना किमनेनाऽऽर्ये सर्वसारमिदं शृणु ।
सर्ववैकल्यसाकल्यपूर्तये परमं वचः ।।८४।।

Devotee should always remember the divine Guru with reverence for immediate cessation of all sins performed by mind, speech and action (78). The sins either small or big, performed either in waking state or dream can never be eradicated without remembering the divine Guru (79). O Umā ! if the wearer of Iṣṭaliṅga possesses true devotion for me, such wise person should ever remember the divine Guru who is only the form of mine (80). Devotee should always remember the divine Guru in the morning as Brahman, the Truth, Consciousness, the supreme Immortality and of the nature of consciousness-bliss (81). Devotee should ever remember the auspicious name of Guru with undisturbed mind in commencing all the deeds (82).

Glory of the Divine Guru

O Śive ! all the deeds performed become fruitless without devotion of Guru just as a vow observed by a corrupt woman (83). O wise lady ! what to say more? Please listen to the essence of all.

स्वस्थः परवशो वापि तुष्टो[२४] वा दुःखितोऽपि वा ।
सर्वावस्थासु सर्वत्र गतिः सद्गुरुसेवनम् ।।८५।।

अशक्तः पूजने भक्त उक्तलक्षणकर्मणि ।
सर्वसङ्कल्प[२५]सिद्ध्यर्थं ध्यायेद् गुरुपदाम्बुजम् ।।८६।।

मन्त्रमूलं गुरोर्वाक्यं पूजामूलं गुरोः पदम् ।
ध्यानमूलं गुरोर्मूर्तिर्मोक्षमूलं गुरोः कृपा ।।८७।।

यस्त्वशक्तो मम ध्याने स ध्यायेद् गुरुमीश्वरम् ।
जपे मन्त्रस्य मे देवि श्रीगुरोर्नाम संस्मरेत् ।।८८।।

सर्वमन्त्रमयं दिव्यं सर्वशास्त्रमयं शुभम् ।
सर्ववेदात्मकं पुण्यं श्रीगुरोर्नाम मङ्गलम् ।।८९।।

यदा साक्षाद् गुरो रूपं भक्तः पश्यति पुण्यवान् ।
तदेव मम देवेशि साक्षाद् दर्शनमुत्तमम् ।।९०।।

For eradication of all deficiencies and completion of a deed, the words of the divine Guru should be considered supreme (84). In all the circumstances and everywhere, whether one is independent or dependent, wretched or miserable, the only means open to the devotee is to remain in the service of divine Guru (85). Devotee is unable to worship in accordance with the aforesaid prescribed rules, should only meditate on the lotus feet of divine Guru for the accomplishment of all spiritual endeavours (86). Words of Guru are the base of all hymns, the feet of Guru are the basis of all worships, the meditation of the image of Guru is the origin of all meditations and liberation is attained only by the Grace of Guru (87). O Goddess ! the devotee who is unable to meditate on me should meditate on Guru, the manifestation of God and one who is unable to recite my name should only remember the name of Guru (88). The benevolent name of Guru is the embodiment of all divine hymns, it is the embodiment of all auspicious scriptures and it is the embodiment of all virtuous wisdom of Vedas (89). O Goddess ! the virtuous devotee who is blessed to have the true vision (darśana) of Guru, directly achieves the supreme perception of mine (90). The

तस्मात् स्वर्गापवर्गेच्छुरिह भोगेच्छुरास्तिकः ।
सर्वदा सर्वयत्नेन गुरुदेवं समाश्रयेत् ।।९१।।

सर्वे वेदाश्च शास्त्राणि पुराणानि च संहिताः ।
स्मृतयो धर्मशास्त्राणि श्रीगुरोर्वचनं परम् ।।९२।।

गुकारोऽन्धन्तमः प्रोक्तं रुकारो भास्करोदयः ।
मोहान्धकारहरणाद् गुरुरित्यभिधीयते ।।९३।।

सप्तकोटिमहामन्त्राश्चित्तविभ्रमकारकाः ।
एक एव महामन्त्रो गुरुरित्यक्षरद्वयम् ।।९४।।

द्वावेव मन्त्रौ देवेशि सर्वेषामपि मुक्तये ।
सर्वक्लेशविनाशाय तौ[२६] गुर्विति शिवेति च ।।९५।।

भावयेत् सततं धीमान् जगदेतच्चराचरम् ।
इन्द्रियोपगतं यद्यत् श्रीगुरो रूपमैश्वरम् ।।९६।।

गुरुयात्रा सदा काशीयात्रा तस्य प्रदक्षिणम् ।
भूमिप्रदक्षिणं साक्षात्[२७] दर्शनं मम सुव्रते ।।९७।।

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devotee who aspires for heaven and liberation or desirous for the enjoyment of the worldy life, should always make efforts to take refuge in Guru (91). All the Vedas, scriptures, Purāṇas, Saṁhitās, Smṛtis and Dharmaśāstras are the supreme words of divine Guru (92). The syllable 'gu' stands for the intense darkness and 'ru' for sunrise. So, for the eradication of the darkness of delusion (of the disciple), he is called Guru (93). Seven crores of hymns create delusion in mind, where as two syllabled hymn 'Guru' is the only great hymn that destroys all delusions (94). O Goddess ! the two hymns 'Guru' and 'Śiva' as the bestower of liberation to all and the destroyer of all miseries (95). Wise should ever contemplate on the movable and immovable world, the objects of the senses as the divine Guru, the embodiment of God (96). O Goddess ! the pilgrimage to Guru is a pilgrimage to Kāśī, taking round of Guru is taking round of the pilgrimage Kāśī and having sacred darśana (sacred sight) of Guru is equal to have my sacred perception (97).

इत्येतत् कथितं देवि सर्वसारमनुत्तमम् ।
रहस्यमात्मरक्षार्थं किं भूयः श्रोतुमिच्छसि ।।९८।।

इति [२८]श्रीपारमेश्वरतन्त्रेऽष्टबन्ध[२९]लिङ्गलक्षण-गुरुस्वरूपो-
पासननिरूपणं नाम चतुर्दशः पटलः ।।१४।।

O Goddess ! Thus I have enunciated the mysterious essence of all the scriptures which is also the supreme means of self protection. What more do you intend to listen (98)?

Here ends the fourteenth chapter of the Pārameśvaratantra elucidating the installation of Liṅga with eight-fold knots and worship of Guru || 14 ||

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Notes and References (in Sanskrit Text)

१. समा–क.।
२. देवि–ख. ग. घ. ङ.।
३. हि–क.।
४. पीठं च लिङ्गं च–ग. घ. ङ.।
५. श्लोकयो: (१३–१४) विपर्यस्त: पाठ:–ग. घ.।
६. नैर्वाच्य–क.।
७. लिङ्गं च पाणिपीठं–ग. घ.।
८. यन् कश्चित्–क.।
९. रात्री–क.।
१०. नरकं व्रजेत्–क.।
११. सज्ज–ख.।
१२. कमठीखर्परं रम्यं–कटि.।
१३. पद्म–घ.।
१४. शुक्तिका–कटि.।
१५. लोहं–घ. ङ.।

१६. णामासनं–ख.।

१७. मरणं प्राप्नुयाच्छिवे–क.।

१८. स्तो–ख.।

१९. तथा–क.।

२०. त्ते च–घ. ङ.।

२१. दान्त–ख. ङ., दार्थ–ग. घ.।

२२. गुरोः–ख.।

२३. स्पष्टं–ख. ग. घ. ङ.।

२४. दुष्टो–क.।

२५. साकल्य–ख. ग. घ. ङ.।

२६. गुरोरिति–ग. घ. ङ.।

२७. धत्ते–क.।

२८. श्रीमत्–घ.।

२९. बन्धादिनिरू–ख., बन्धादिगुरु–ग. घ. ङ.।

Notes & References (in English Text)

1. See *Vīraśaivācāra Pradīpikā,* p. 14-15.
2. See *Dharmaśāstra kā Itihāsa,* Vol. III., p. 1456.
3. Vīraśaivite never depart the Iṣṭaliṅga from his body. He ties up the Iṣṭaliṅga on the upper portion of the navel, such as chest or throat etc. during nature's call.

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पञ्चदशः पटलः

वीरशैवभेदनिरूपणम्

[1]श्रीदेव्युवाच

सृष्ट्वा तमेकमात्मानमनेकं कुरुते पुनः ।
एकीकृत्य ग्रसति यस्तस्मै रुद्र नमोऽस्तु ते ॥१॥

सर्वदृक् सर्वकृत् स्वामिन् सर्वात्मन् सर्वपालक ।
शर्व सर्वज्ञ विश्वेश शरण्याय नमो नमः ॥२॥

कृपया मयि वात्सल्यवशेन कथितं प्रभो ।
वीरशैवस्य विस्तारं वैभवं तु सविस्तरम् ॥३॥

इतः परं [2]ममापेक्ष्यमल्पं वा नास्ति [3]त्वन्मते ।
तथापि मम चित्तस्य पर्याप्तिर्नैव जायते ॥४॥

अस्ति चेदुपदेशं मे रहस्यं वा प्रकाशकम् ।
गूढं वा प्रकटं वापि दयां मयि निदर्शय ॥५॥

Chapter - 15

CLASSIFICATION OF VĪRAŚAIVA

Goddess enquires —

O Rudra ! you are one, but you manifest yourself into many, again you reduce all manifestations into one. I bow unto you (1). O Lord ! you are the perceiver of all, performer of all deeds, Self of all beings, sustainer of all, bestower of pleasure, omniscient, Lord of the universe and the refuge of all, I again and again bow unto you (2). O Lord ! kindly enlighten me, in detail, regarding the span and glory of Vīraśaiva religion out of affection for me (3). Nothing remains to be known regarding your principle after this, still my mind is not fully satiated (4). If any mysterious preaching is left off, which may either be sacred or worthy of disclosure, kindly enunciate

यदि दास्यस्यनुज्ञां मे पृच्छाम्यात्मगतस्पृहाम् ।
प्रष्टव्यमस्त्येव मम वर्तते हृदि संशयः ।।६।।

ईश्वर उवाच

साधु साध्वि वरारोहे पृच्छ त्वमविशङ्किता ।
तवावाच्यमितः की(किं)रे त्वत्तः किमधिकं मम ।।७।।

यदिच्छसि शिवे श्रोतुमतिगुह्यतमं तु वा ।
तव स्नेहेन वक्ष्यामि श्रुत्वा धारय गोपय ।।८।।

श्रीदेव्युवाच

मतान्तरापेक्षया वीरशैवमतवैशिष्ट्यविषयकः प्रश्नः

सरहस्यमुपादिष्टं वीरशैवाभिधं मतम् ।
अन्यानि चादिशैवादि [4]ह्यनुपूर्वेण मे प्रभो ।।९।।

इयानेव विशेषोऽत्र यदुक्तं पूर्वमध्यमे ।
यद्यस्ति वा विशेषोऽत्र तारतम्येन वा क्वचित् ।।१०।।

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that for me (5). If you kindly allow me, then I intend to give vent to my inner feelings, since there remain some doubts in my heart which is required to be removed (6).

God replies —

O the graceful ! O the pious ! please enquire without fear. I have nothing that cannot be told to you. Who is superior to you for me? (7). O Śive ! even if you desire to listen to something most confidential, I shall surely explain that out of affection for you. Please listen, contemplate and keep it secret (8).

Goddess enquires —

Special Features of Vīraśaiva Discipline

O Lord ! you have explained to me the mysterious principles of Vīraśaiva and other Ādiśaiva disciplines along with their past background (9). What you have explained in the beginning and in the middle regarding these disciplines is enough to be known for me or there are some relative specialities among them (10). O the great

अस्ति चेदपि भेदो वा तारतम्येन वा [5]समः ।
तत्र तत्र विशेषो वा को वा वद महेश्वर ।।११।।

अथैषां को नु वाचारो वीरशैवेऽपि नान्यतः ।
वीरशैवेषु वा देव विशेषो मम कथ्यताम् ।।१२।।

वीरशैवविभेदेषु स्थितानामधिकारिणाम् ।
दैवाद्वा बुद्धितो वापि लिङ्गादीनां विनाशने ।।१३।।

पूर्वोक्त एव वामीषां विभेदेषु विशेषतः ।
लिङ्गादिनाशे पीठानां वीराणां वद मे हर ।।१४।।

ईश्वर उवाच

देवीप्रश्नप्रसंसा

साधु [6]साध्वि समीचीनः प्रश्नोऽस्ति भुवनेश्वरि ।
लोकोपकाराय कृतः शृणु वक्ष्यामि कृत्स्नशः ।।१५।।

यदि त्वयात्र देवेशि न कृतः प्रश्न ईदृशः ।
भ्रश्येयुर्वीरशैवस्थाः [7]रहस्याच्चाविवेकतः ।।१६।।

God ! if there is any difference, relative similarity or some specialities among them, please explain to me (11). O God ! please elucidate to me whether the conduct of the followers of Vīraśaiva discipline and that of the other śaiva sects are similar or different. Please also state the special features, if any, of Vīraśaiva discipline (12). O Hara ! in the circumstances arising owing to the unfortunate or intentional destruction of the Liṅga etc. (casket or base) for the authorities of Vīraśaiva and other disciplines, are the rules and regulations uniformly practised by them or every one of them have their own special rule (13-14)?

God replies —

Appreciation of the Queries of Goddess

O the Goddess of the universe ! hail to thee ! very appropriate is your query. Please listen carefully to the answer of your very altruistic enquiry (15). O Goddess ! if you had not made this enquiry, the followers of Vīraśaiva religion would have gone astray

रहस्यं विदितं देवि त्वया परममङ्गले ।
अद्य त्वयोद्धृताः सर्वे वीरशैवमतेश्वराः ।।१७।।

अन्यदैवान्धकूपेषु पतन्ति कुधियः शिवे ।
अज्ञात्वा मन्मते सारं रहस्यं परमार्थतः ।।१८।।

वीरशैवमहाशूलखातेन पतिता अमी ।
देवि त्वत्प्रश्ननिश्रेण्या प्रोद्धृताः सुखमद्यते ।।१९।।

वीरशैवमतरहस्यमजानानाः पतन्ति

यदा जालगतः पक्षी निर्गन्तुं जालसूत्रतः ।
बहिर्द्वारमजानानो म्रियतेऽयं यथा शिवे ।।२०।।

वीरभेदानविज्ञेया(ज्ञाय) हठाद् वीरमहाह्रदे ।
निपत्य दुःखं क्लिश्यन्ति शून्यकूपगता इव ।।२१।।

न साधु बहु सेवन्ते गुरुं मद्रूपिणं शिवे ।
न जानन्ति ततः साधु पृष्ट्वा मतरहस्यकम् ।।२२।।

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due to the ignorance of the mystery owing to the non-rational attitude (16). O the benevolent Goddess ! the whole mystery is perfectly known to you. The queries have been raised by you for the redemption of the ardent follower of Vīraśaiva (17). O Śive ! on account of the ignorance of the essence and the mystery of the śaiva religion from the stand point of ultimate Truth, the wretched followers of other principles fall into the blind well (18). O Goddess ! such fallen people come out of the well easily with the help of the hook of the Vīraśaiva discipline and the ladder of your queries (19).

Ignorant of Vīraśaiva Mystery Falls

O Śive ! as the bird trapped in a net is sure to die owing to the ignorance of the exit of the net (20). As the person fallen in a blind well suffers immense miseries, in the same way, the follower, ignorant of the classification of Vīraśaiva discipline, unfortunately suffers much as he enters into the great lake of Vīraśaiva religion (21). O Śive ! one who does not serve his Guru, the form of mine, nicely, can never be conversant with the mystery of this religion merely by asking others (22). One who possesses incomplete

नाल्पज्ञः [१०]पारमन्वेति नाल्पज्ञः सुखमेधते ।
न लज्जेद् गुरुसेवायां नाल्पज्ञश्चाप्यपृच्छतः ।।२३।।

प्राणार्थमानवसुभिर्गुरुशुश्रूषणोत्सुकः ।
साधयेदात्मनोऽभीष्टं गुरोरेव मदात्मनः[११] ।।२४।।

किञ्चिज्ज्ञा दाम्भिका भ्रष्टा [१२]गुरुरित्यभिमानित:(नः) ।
वीरशैवं न जानन्ति शठाः पण्डितमानिनः ।।२५।।

अन्यस्मै बोधयन्ति स्म सर्वज्ञत्वं परं खलाः ।
नाचरन्ति स्वयं किञ्चिदधस्ते निपतन्ति हि ।।२६।।

ततः स[१३] सद्गुरुमुखाच्छास्त्रमूलं विचारयेत् ।
न विशेदप्रमत्तोऽथ ह्यन्वीक्ष्यात्मबलाबले ।।२७।।

वीरशैवमतवैशिष्ट्यम्

अथ शृणु महादेवि वीरशैवमते मम ।
विशेषमपि चाचारं यथावत् कथयामि ते ।।२८।।

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knowledge can neither attain the Truth nor enjoy happiness. One should not shy from the service to Guru as no ignorant can learn without enquiring from Guru (23). One who is eager to serve Guru even at the stake of his life, wealth, ego and prosperity, is sure to achieve all desirables as Guru is my own self (24). Sometimes person of little knowledge, ego-centric and corrupt pretends to be Guru. Such deceitful who poses as a wise can never know the Vīraśaiva religion (25). Such extremely cunning deceiver pretends to be all knowing infront of others but himself does not observe the rules of the conduct and is sure to fall (26). So, desirous of entering into the discipline of Vīraśaiva religion should listen to the essence of the scriptures from the mouth of divine Guru and ponder over it. One should not enter into this discipline without ensuring his intense inclination and capability (27).

Special Features of Vīraśaiva Discipline

O the great Goddess ! please listen to the description of my Vīraśaiva religion, its special characteristic features and rules of conduct which I am narrating to you as it is (28). O Goddess !

यदुक्तमादिशैवादि वीरशैवान्तमीश्वरि ।
न तत्तथा विशेषोऽत्र भेदषट्केऽपि पूर्वके ।।२९।।

वीरशैवे विशेषोऽस्ति सावधानमतिः शृणु ।
यस्य विज्ञानमात्रेण जायतेऽयं सदाशिवः ।।३०।।

त्रिविधा वीरशैवाः

त्रिविधं वीरशैवाख्यमधिकारिविभेदतः ।
कृतं[१४] मया पुरा देवि भक्तोद्धरणहेतवे ।।३१।।

सामान्यं वीरशैवं च विशेषं च ततः परम् ।
निराभारं वीरशैवं न ततोऽधिकमीश्वरि ।।३२।।

मते फलं विशेषो वा भेदो वा वीरशैवके ।
अत्रोच्यते मया योऽर्थः परमार्थः स वै शिवे ।।३३।।

सामान्यवीरशैवलक्षणम्

सामान्यं वीरशैवं च तत्र देवि पुरोदितम् ।
आचारश्च विधिर्देवि पूर्वमेवोदितो मया ।।३४।।

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starting from the Ādiśaiva upto the Vīraśaiva discipline, as mentioned above, there is not much difference among the six aforesaid disciplines (29). Vīraśaiva discipline has its own unique features. Please listen attentively, merely by knowing which one attains the state of Sadāśiva (30).

Three Kinds of Vīraśaiva Discipline

O Goddess ! three kinds of Vīraśaiva discipline has been enunciated by me in accordance with the eligibility of the worshipper for the redemption of my devotees (31). O Goddess ! they are Sāmānya Vīraśaiva, Viśeṣa Vīraśaiva and Nirābhāra Vīraśaiva, in which the later is superior to the former and Nirābhāra being the super most (32). O Śive ! whatever is being elucidated here by me regarding the kinds, special features and the result there to about the Vīraśaiva discipline, is the ultimate Truth (33).

Nature of Sāmānya Vīraśaiva

O Goddess ! I have already narrated about the Vīraśaiva discipline. The rules of conduct and the procedure of worship have

सत्यं भूतदयाऽहिंसा शमो दम उदारता[१५] ।
विविक्तापेक्षया भक्तिरद्वन्द्वं मम पूजनम् ।।३५।।
स्मरणं कीर्तनं ध्यानं मद्भावपरिशीलनम् ।
मद्भक्तेषु परा भक्तिर्मदैकात्म्यममायया ।।३६।।
[१६]गुरोः शुश्रूषणं भक्त्या मतभेदेन सर्वदा ।
त्रिकालमर्चा लिङ्गस्याऽहिंसया भक्ष्यजीवनम् ।।३७।।
इत्यादीनि पुरोक्तानि [१७]पराण्यङ्गानि तस्य तत् ।
सामान्यवीरशैवस्य[१८] लिङ्गिनो वीरयोगिनः ।।३८।।
भिक्षाटनं चैकगृहे भिक्षां वा भक्तितो यदि ।
ददाति प्रार्थयन् भक्तो भुञ्जीयात् तदनुग्रहात् ।।३९।।
ग्रामे वा यदि वारण्ये मनो यत्र प्रसीदति ।
तत्रैव च सुखं ध्यायेन्मद्रूपमपि वा गुरुम् ।।४०।।
लिङ्गादिनाशे दैवाद्वा धारयेद् विधिवत् पुनः ।
यथा न व्रतलोपः स्यात्तथा साध्यं मतं मम ।।४१।।

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also been described earlier by me (34). Truthfulness, compassion for all beings, non-violence, sublimation of the sensuous propensities, repression of the evil tendencies, generosity, worshipping God with undivided devotion in a lonely place, remembering, praising, meditating, practising contemplation of Śiva-consciousness, possessing intense love for my devotees, contemplating union with Śiva, serving Guru with devotion, worshipping thrice by prescribed procedure as accepted by one, accepting food without giving pain to others are the characteristics as described earlier and the devotee who observes the aforesaid rules of conduct are known as Sāmāya Vīraśaiva (35-38). Sāmānya Vīraśaiva should beg for alms only from one house; if any devotee prays for accepting the food, he should mercifully receive the same (39). Devotee should meditate blissfully on Me or Guru in a village or forest, wherever he feels pleasant (40). Unfortunately in case of destruction of Liṅga etc., the devotee should wear the same again fulfilling the due procedures, so that there should not be any lapse and the vow should be continued

सामान्यवीरशैवस्य मतोऽस्यागत ईश्वरि ।

विशेषवीरशैवलक्षणम्

अथ वक्ष्येऽधिकाराय वीरशैवमतं परम् ।।४२।।

वीरशैवमतस्थस्य ग्रामाद् बहिरवस्थितिः ।
भैक्षार्थं प्रविशेत् ग्रामे ग्रामे निद्रां न चाचरेत् ।।४३।।

न सेवेत स्त्रियं क्वापि न स्त्रीसङ्गिषु सङ्गमम् ।
न ग्रामवार्तां शृन्वीत न सङ्गं प्राकृतं चरेत् ।।४४।।

प्रवेशनेऽपि नात्मानं भिक्षार्थं समये गृहे ।
प्रकाशयेत् स्वयं मौनी शङ्खघण्टादिभिः स्वयम् ।।४५।।

भिक्षार्थं गृहमाविश्य यदि भिक्षा[११] न लभ्यते ।
न निर्विशेद् विनिर्गत्य द्विवारं तद्गृहे पुनः ।।४६।।

मौनी नियतचेष्टः स्यादतिरोधं जनुष्मताम् ।
नात्मनः क्लेशजननमाचरेद् व्यर्थविश्रमात् ।।४७।।

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uninterruptedly (41). O Goddess ! this is the doctrine of Sāmānya Vīraśaiva.

Nature of Viśeṣa Vīraśaiva

Now, I enunciate the nature of Viśeṣa Vīraśaiva for the attainment of the highest state (42). Viśeṣa Vīraśaiva devotee should always reside outside the village and enter the village only for accepting alms but should never sleep there (43). He should never accept the company of women nor should he have the contact with the person having relation with the women, nor should he indulge in listening to the gossip of the villagers, nor should he live in company with the ordinary run of people (44). While entering into a house for alms he should not raise his voice but make his presence felt by blowing conch shell or ringing the bell observing the silence (45). If alms is not available after entering into a house, he should never re-enter again in the same house twice after coming out once (46). Observing the vow of silence he should keep full control over his propensities. He should not indulge himself in useless activities

पूजा ध्यानं मत्स्मरणमनीहा कामलोभिषु[20] ।
व्रतानि वीरशैवस्य सत्यं प्राणिदया शिवे ॥४८॥

लिङ्गादिनाशाद्दैवेन [21]धारयेद् विधितः पुनः ।
यद्यशक्तोऽधिकारस्य तदूर्ध्वं गतधर्मिणः ॥४९॥

भक्तस्य नष्टलिङ्गस्य वीरवीरव्रतात्मनः ।
विभावयेत् स्वकं देहं लिङ्गरूपं मदात्मकम् ॥५०॥

भैक्ष्येण वर्तयेन्नित्यं सङ्ग्रहं नहि लिङ्गिनः ।
मौनी ध्यानपरस्तिष्ठेदेकान्ते निर्जनेऽम्बिके ॥५१॥

विशेषवीरशैवस्थः समाधाय मनो मुनिः ।
प्राप्याधिकारान्निविशेद् वरवीरमते मम ॥५२॥

अन्यथा भ्रंशते देवि दुष्करात्मा[22] मदात्मनः ।
वीरवीरमतस्यास्य भक्तस्य मम शङ्करि ॥५३॥

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and save himself from the troubles caused by the provocation of others (47). O Śive ! this Viśeṣa Vīraśaiva devotee should ever remain engrossed in worshipping, meditating on and remembering Śiva and should abandon all kinds of desires, sensuous pleasures and greediness. He should observe the vow of Vīraśaiva, truthfulness and maintain compassion for all beings (48). O Śive ! in case of unfortunate destruction of Liṅga etc., he should again wear the same observing the prescribed procedures. In case of inability to observe these prescribed rites and rituals and the tenets of religion, the Viśeṣa Vīraśaiva devotee, after destruction of Iṣṭaliṅga, should assume his own body as the Iṣṭaliṅga, the form of Śiva, which has acquired the true nature of Vīra due to the constant observance of the vows of Vīraśaiva (49-50). O Ambike ! this wearer of Liṅga (Viśeṣa Vīraśaiva) should beg for alms every day and should not save for other days. He should observe the vow of silence, remain firm in meditating Śiva, live alone in lonely place (51). This saint who has established himself firmly in the discipline of Viśeṣa Vīraśaiva religion and has control over his self, should enter into the next higher stage of mine only after attaining the eligibility for the same (52). O Goddess ! in case of anybody doing otherwise, he

निराभारिवीरशैवलक्षणम्

अथाधिकारी गच्छेत मतं मम महत्तरम् ।
तुर्यवीरमहाशैवमप्रमत्तो विशेत् तदा ।।५४।।

वन एव वसेन्नित्यमजनग्रामसङ्गतिः ।
न विशेन्नगरं ग्रामं गृहं वा गृहमेधिनाम् ।।५५।।

यदि भक्तः समानीय दद्याद् भैक्ष्यं महेश्वरि ।
न रुचिं नापि वा सौख्यं चिन्तयेन्न हिताहिते ।।५६।।

न पूजामवमानं वा न निन्दामपि संस्तुतिम् ।
निवेसद् ध्याननिरतश्चिन्तयेद् बालको यथा ।।५७।।

न स्त्रीणां वीक्षयेदास्यं न नर्म श्रृणुयाद्वचः ।
न समाजं[२३] जनैरन्यैर्नेच्छासञ्चारमीश्वरि ।।५८।।

न तरेदापगां पूर्णां जलेनास्पृष्टभूतलाम् ।
न चर्मपात्रमारोहेत् सहैवालिङ्गिभिस्त्वपि[२४] ।।५९।।

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surely falls because of his malintentions. O Śāṅkarī ! only the devotees of the highest order are authorised to enter into my supreme Viśeṣa Vīraśaiva discipline (53).

Nature of Nirābhārī Vīraśaiva

Now, the person who has the eligibility and desire to enter into my supreme religion, then only he should join this order of Mahāśaiva, the apex of all spiritual disciplines (54). He should always reside in a forest and should not come in contact with the villagers. He should not live in the city, village or house of the householder (55). O the great Goddess ! if a devotee offers alms on his own accord, he (Nīrābhārīśaiva) should neither show any inclination, cordiality nor should he think beneficial or harmful (56). He should neither care for adoration nor disrespect, praise nor reproof, rather remain always engrossed in the meditation of Śiva and think simple like children[1] (57). O Goddess ! he should not intentionally look at women, cut joke with them, hear gossip of common men and should not wander unnecessarily (58). He should not try to cross the inundated river by swimming where it is difficult

गच्छन्नपि पदा नद्यां न तिष्ठेत् स्तनमण्डलम्[२५] ।
जले नाश्नीत पाथेयं न कुर्यात् सङ्ग्रहं क्वचित् ।।६०।।

शयीत भूतले खट्वां वर्जयेच्छयने शिवे ।
वसीत वासः शिथिलं विवर्णं यद्यदीप्स्यति ।।६१।।

मुण्डी जटी शिखी वापि कीर्णकिशोऽपि वा भवेत् ।
यदि मुण्डी शिखी वा स्यादभ्यङ्गं स्वेच्छया यदि ।।६२।।

जटी यदि न कुर्वीत तैलाभ्यङ्गमपि क्वचित् ।
यदि पूर्वं जटाधारी न पुनः क्षौरमाचरेत् ।।६३।।

शिखी यदि शिवे लिङ्गी कुर्यादभ्यङ्गमैच्छिकम् ।
न चर्मपात्रसंस्पृष्टं तैलं स्पृश्येन्मदात्मकः[२६] ।।६४।।

नाङ्गस्योद्वर्तनं कुर्यान्न च ग्रामं विशेदपि ।
न नर्तनादिकं चित्रमीक्षेदेकान्ततो वसेत् ।।६५।।

तुर्यवीरमताविष्टो निवसेदेवमीश्वरि ।
अन्यथा भ्रंशते भूयोऽप्यन्धः कूपे न संशयः ।।६६।।

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to keep the foot steady. He should never sit on a boat made of leather with the person not wearing Liṅga (59). If he is trying to cross the river on foot, he should not proceed further when the water level is upto his chest. He should neither take food nor collect anything while crossing the river (60). O Śive ! he should sleep on the ground and discard the cot etc. and should like only the loose and faded clothes (60). O Śive ! he may prefer to remain shaven headed, with crest, with matted hair or loosened hair. Devotee with shaven head or with crest may massage his head if he desires (62). Devotee with matted hair will not massage with oil. If he has already matted hair, he should not get himself shaved (63). O Śive ! devotee having crest on his head may get his head massaged as desired. He should not touch the oil kept in a pot made of leather (64). He should not use any beautifying paste on the body, he should neither visit a village nor should enjoy dancing and singing nor should he see pictures and should always reside in a lonely place (65). O Goddess ! the devotee who has entered into the Nirābhārī Vīraśaiva order should live like this, otherwise he is deviated and

न तुर्यवीरशैवस्थः कपटानृतवञ्चनम् ।
दम्भं क्रोधं प्राणिपीडां कुर्यान्नैच्छिककामनाम् ।।६७।।

न सङ्ग्रही न भोगेच्छुर्न देहे ममतामपि ।
पूजां जनोद्वेजनं च मनसाऽपी[२७]प्सयेत् क्वचित् ।।६८।।

तस्यैवं वर्तमानस्य तुर्यवीरमतार्थिनः ।
यदि दैवेन नश्येत लिङ्गं तस्य विधिं शृणु ।।६९।।

इष्टलिङ्गनाशे निराभारिवर्तनम्

मृगयित्वा पुनः प्राप्तं यदि यत्नेन सर्वशः ।
तदेव हि पुनर्धार्यं तत्रायं क्रम उच्यते ।।७०।।

सहस्रं तुर्यवीरस्य[२८] लिङ्गिनो योगिनो मम ।
तथैव हि निराभारवीरशैवान्[२९] ममाम्बिके ।।७१।।

षड्रसैरन्नपानाद्यैर्भोजयेत् प्रीतये मम ।
उपोष्य त्रिदिनं भक्त्या होमं पूर्वोक्तमाचरेत् ।।७२।।

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sure to fall in a well like a blind person (66). The devotee who has entered into this discipline should keep himself away from the malconducts like pretension, non-truth, deception, egoism, anger, inflicting pain to others and indulging in satiating various desires (67). He should neither collect things for himself nor should he be inclined towards enjoyment nor he should have much attachment with his body. He should maintain similar feelings for the persons adoring or inflicting pain to him (68). If the Iṣṭaliṅga of a devotee who is established on a high stage of Nirābhārī śaiva order, is unfortunately lost, then what should be his duty? Please listen to the procedure (69).

Duties of Nirābhārī on the Loss of Iṣṭaliṅga

If Iṣṭaliṅga is found after making all efforts, he should wear it again. I am describing its proper procedure (70). O Ambike ! the devotee should offer food to one thousand Turya Vīraśaiva for my pleasure, in case of non-availability of such devotees, delicious food should be offered to one thousand Nirābhārī Vīraśaiva. He should devotedly observe fast for three days and offer oblations to the fire

गुरवे दक्षिणां दत्त्वा तत एनं चरेद् विधिम् ।
मृगयित्वापि तल्लिङ्गं लभ्यते न यदीश्वरि ।।७३।।

तदालाभं विनिश्चित्य त्यजेद् देहमतन्द्रितः ।
खड्गेनानशनेनापि करीषेण भृगौ गिरेः ।।७४।।

प्रायोपवेशनिश्वासरोधनाम्बुनिपातनैः ।
न तदूर्ध्वं क्षणं जीवेद् [30]यदि स्याच्च ह्यलिङ्गकः ।।७५।।

न खादेन्न पिबेदीक्षेन्निःश्वासमपि धीमतः ।
न सम्भाषेन्न वा क्लिश्येद् देहमोहेन मूढधीः ।।७६।।

ध्यायन् हृदि पदाम्भोजे मद्रूपं स्याद् गुरोः शिवे ।
कारयन्ति तथान्ये ये साहाय्येनापि लिङ्गिनः ।।७७।।

तेऽपि यान्ति सुखाधारं पदं सर्वोत्तमोत्तमम् ।
तथा त्यक्त्वा तनुं तुर्यवीरशैवस्थयोगिनः ।।७८।।

मद्रूपा एव जायन्ते यतः शम्भुरहं शिवः ।

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as described earlier. Whole performance should be completed after offering 'dakṣiṇā' to Guru (71-73). O Goddess ! if the Iṣṭaliṅga is not found after much effort and if it is ascertained that it will not be available again, the devotee should end his life without any hesitation by using sword, keeping fast unto death, entering into burning fire of cakes made of dry cowdung and by falling down from the top of the hill[2] (73-74). He may end his life by abstaining from food, stopping inhalation and exhalation, drowning himself in the water. He should not remain living even for a moment after loosing his Iṣṭaliṅga (75). He should abandon eating, drinking, seeing, inhaling, talking to wise men. If any foolish person, due to attachment for his body does it, he suffers much miseries. He should rather meditate on the lotus feet of Guru and end his life (76-77). If anybody helps such Nirābhārī Vīraśaiva ending his life, then he attains the highest status, the basis of all pleasures (77-78). If such Vīraśaiva yogī of highest order ends his life like this, then he attains the nature of mine as I am the benefactor of all (79).

त्यक्तव्रतो भ्रश्यति

तादृशं पदमारुह्य [31]तुर्यं वीरव्रतात्मकम् ।।७९।।

[32]यद्यन्यथाचरेल्लिङ्गी भ्रष्टो भवति सूकरः ।

नेक्षयेत् तं दुराचारं त्यक्तलिङ्गमतव्रतम् ।।८०।।

विनिहन्युर्बलादन्ये ते समीयुः पदं मम ।

न तस्य पुनरावृत्तिर्भ्रष्टस्य शिवयोगिनः ।।८१।।

रौरवान्नरकाद् घोराद् यावदाभूतसंप्लवः ।

व्रतपालको मोदते

तद्विधानेन सन्त्यज्य शरीरं तुर्यवीरकम् ।।८२।।

मत्स्वरूपमथो प्राप्य मोदते सत्तमः सदा ।

अतो विचार्य यत्नेन तुर्यवीरमतस्थितिम् ।।८३।।

शक्तो यो वासयेद् देवि न शक्तोऽन्यत्र[33] संवसेत् ।

इदं रहस्यमज्ञात्वा वीरवीरादिषु स्थितिम्[34] ।।८४।।

Abandoning Vows Ruins

Such yogī is established in the order of the highest Turya-Vīraśaiva. If the wearer of Iṣṭaliṅga performs otherwise, he is deteriorated from the spiritual order and is born as a pig. No devotee should see a person who indulges in such misconducts and abandons the vow of observing my principles (79-80). One who forcibly kills such a person, achieves me (81). Such defiled Śivayogīs are not able to comeback from the heinous Raurava hell even upto the final dissolution of the world (81-82).

Observer of Vows Remains Happy

Nirābhārī Vīraśaiva should end his life under such circumstances (82). He achieves my nature and remains happy for ever. So, O Goddess ! Śivayogī should make all efforts and think about the special situation of this order and join it if only capable of adhering to all rules. If not, he should accept any other discipline (83-84). If devotee is ignorant of this mystery and the special situation of this

मोहेन सन्त्यजेद् देहं दुर्मतेः फलमश्नुते ।
अविषह्यानि दुःखानि दुर्लभं मत्परं पदम् ।।८५।।

न शक्यते जनैर्यातुं देहमोहाभिमानिभिः ।
यावद् दुःखमथो[35] भुङ्क्ते तावत्स सुखमाप्नुयात्[36] ।।८६।।

मत्सेवाश्रमपुण्येन शाश्वतं मत्परं सुखम् ।
देहं विनश्वरं नित्यं मृत्युवक्त्रगतं बुधः ।।८७।।

विज्ञाय तत्स्पृहां त्यक्त्वा[37] विधिमेवमुपाचरेत् ।

निराभारिणा पालनीया नियमाः

घ्राणसन्तर्पणं गन्धमुपाजिघ्रन्न कञ्चन ।।८८।।

भस्मानुलेपनं भस्मशायी स्याद्विजितेन्द्रियः ।
तैलपुष्पान्नपानादि पक्वापक्वं यदिच्छति ।।८९।।

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order, he, being a wretched person, reaps the fruit of his conduct and badly suffers due to the attachment even after the end of his life. He goes through the unbearable miseries and the achievement of my feet is unattainable for him (85). Because such ego-centric person who is extremely attached to his body is unable to attain that status. Such deluded person suffers the misery during this period and on the contrary, the other, undeluded devotee, enjoys happiness in the same period (86). Virtuous result obtained from the service of mine is eternal and bestows supreme bliss on him. The wise should always observe all the disciplines (of religion) and abandon the attachment knowing that this body is ever mortal and always remains in the mouth of death (87-88).

Rules to be Observed for Nirābhārī

Knowing that the odour gives pleasure to the olfactory organs only, yogī should not be inclined towards it (88). Such yogī who has full control over his senses should always besmear sacred ash and sleep on the ash (89). O dear ! he should never accept oil, flower, drink or food, cooked or uncooked, as desired, if touched by a non-

स्पृशेदलिङ्गिसंस्पृष्टं न पक्वं सुतरां प्रिये ।
चित्ते बहिर्गते लिङ्गपूजायां कालमुत्क्रमेत् ।।९०।।

अन्यथान्तर्गतो ध्यानतत्परः स्यान्ममान्वहम् ।
इतोऽधिको महेशानि विशेषो भेद एव वा ।।९१।।

वीरशैवमते किञ्चिन्नास्ति नास्ति न संशयः ।
भ्रश्येदस्मादवैराग्यस्तुर्यवीरमतात् खलः ।।९२।।

न पूजयेत् पुनः क्वापि [३८]प्रायश्चित्तशतैरपि ।
शास्त्रदृष्टिं गुरोर्वाक्यमात्मनो निश्चयं त्वपि ।।९३।।

एकीकृत्य विनिश्चित्य तुर्यवीरतमे विशेत् ।
तत्र सिद्धस्य मद्भक्त्या सा मुक्तिरखिलात्मिका ।।९४।।

ततश्च्युतस्य मूढस्य नरकोऽपि स एव हि ।
देहाभिमानमन्यस्य पीडनं देहिनः प्रियम् ।।९५।।

Liṅgī, specially cooked food should be discarded (89-90). If the devotee is extrovert he should remain engaged in worshipping Iṣṭaliṅga, if introvert, he should be absorbed in meditating on me (90-91). O the great Goddess ! there are no other differences in Vīraśaiva religion, there is no doubt about it (91-92). Rogue who has fallen from the state of renunciation after attaining the highest apex of Vīraśaiva spiritual attainments can never again be considered adorable even if he performs hundreds of atonements (92-93). Devotee should enter into the order of Nirābhārī Turyavīra after having full considerations of the teachings of the scriptures, preaching of Guru and his own determination[3] (93-94). Devotee, on accomplishing this spiritual states with devotion, attains complete liberation. If he falls down in the way, then hell is the only alternative for such imbecile (94-95). Devotee who abandons his attachment with the body, does not inflict pain to others, renunciates his near and dear one, attains me only through the means of my

आत्मनोऽपि परित्यज्य मद्भक्त्या मामुपाव्रजेत् ।
इति ते[39] कथितं देवि सर्वसारमनुत्तमम् ।।
तुर्यवीरमतं सम्यक् किं भूयः श्रोतुमिच्छसि ।।९६।।

इति श्रीपारमेश्वरतन्त्रे वीरशैवभेदनिरूपणं नाम
पञ्चदशः पटलः समाप्तः ।।१५।।

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devotion. O Goddess ! thus I have properly stated to you the essence of the highest state of Turyavīraśaiva (Nirābhārī) order. What more do you desire to listen ? (96).

Here ends the fifteenth chapter of the Pārameśvaratantra describing the various classifications of Vīraśaiva religion ॥ 15 ॥

Notes and Refereces (in Sanskrit Text)

१. 'श्री' नास्ति–घ.।
२. मया वेद्य–कटि. ख. ग. घ.।
३. मे मतिः–ग. घ., मे मते–ङ.।
४. ह्यानु–ग. घ. ङ.।
५. पुनः–ख.।
६. साधु–क.।
७. सरहस्याविवेकतः–कटि. ग. घ. ङ.।
८. श्रेणि–क.।
९. ते यो–क., ते च–ग. घ. ङ.।
१०. पर–ख.।
११. त्मकः–क. ख.।
१२. सेवां–ग. घ. ङ.।
१३. स मद्–क., सम्यग्–ग. घ. ङ.।
१४. कृतो–क. ख. घ. ङ.।
१५. हताः–घ.।
१६. श्लोकयोः (३७–३८) विपर्यस्तः पाठः–ग. घ.।
१७. पुरा–क.।

१८. शैवस्था–क. ख. ङ.।
१९. भैक्ष्यं–ख. ग. घ. ङ.।
२०. लोभता–ख. ग. घ. ङ.।
२१. ध्यायेच्च विधित: शिवे–क.।
२२. रत्वाद्–ग. घ. ङ.।
२३. समाजे–क. ख.।
२४. स्त्वयि–क. ख.।
२५. लात्–ग. घ. ङ.।
२६. त्मकम्–क.।
२७. भीप्स–क. ख.।
२८. वीरस्थ–क. ख. ङ.।
२९. शैवं–ख. ग. घ.।
३०. दलिङ्गी नष्टलिङ्गक:–कटि. ग. घ. ङ.।
३१ वीरशैव–क.।
३२. यद–ग. घ.।
३३. नैव–ग. घ.।
३४. स्थिति:–क. ख. ङ.।
३५. मिहा–ख. ग. घ.।
३६. मोदते–ग. घ.।
३७. भक्त्या–ग. घ.।
३८. "प्रायश्चित्त......विनिश्चित्य" इत्यस्य स्थाने ९५ श्लोकानन्तरम्– "एकीकृत्य विनिश्चित्य प्रायश्चित्तशतैरपि। शास्त्रदृष्टिं गुरोर्वाक्यमात्मनो निश्चयं त्वपि।" इत्ययं श्लोकक्रम:–ग. घ.।
३९. तत्–क.।

Notes & References (in English Text)

1. बाल्येन तिष्ठासेत्, बाल्यनैव हि तिष्ठासेत् — These words are found in the Upaniṣads also.
2. 'Karīṣa' means the dry cowdung. For the various religious rites of leaving the body please see the *'Dharma śāstra kā itihāsa'*. Vol. III. pp..1331-35.
3. "किरणायां यदप्युक्तं गुरुत: शास्त्रत: स्वत:" — (*Tantrāloka* 4.41). This view has been discussed in *Kiraṇāgama* etc. and Bauddha Tantra also is in conformity with the above.

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षोडशः पटलः

षड्विधलिङ्गनिरूपणम्

श्रीदेव्युवाच

[१]नमस्ते सच्चिदानन्दविज्ञानघनमूर्तये ।
अनावृताय भो शम्भो गुरवे बुद्धिरूपिणे ।।१।।

जय शङ्कर विश्वेश जय शाश्वतविग्रह ।
अनादिनिधनानन्त नमस्ते हर शम्भवे ।।२।।

उक्तं मे सकलं वीरशैवभेदगतं मतम् ।
तदवान्तरभेदश्च कथितो भवतानघ ।।३।।

न तत्र मेऽस्ति वेद्यांशः संशयो वा महेश्वर ।
इतः पृच्छाम्यहं प्रश्नं स्वसन्देहापनुत्तये ।।४।।

Chapter - 16

SIX-FOLD LIṄGAS

Goddess enquires —

O the essence of existence-consciousness and bliss, fully manifested and the epitome of wisdom, O my Guru ! I bow unto you (1). O Śaṅkara, the Lord of the universe, the eternal, hail to Thee ! you are the beginningless infinite, the emancipator from miseries, O Śambhu ! I bow unto you (2). O the sinless ! you have elucidated to me the various kinds of the Vīraśaiva religion and also the other categories (3). O the great God ! there remains nothing in this respect for me to ask nor there is any doubt regarding it. Now, I intend to ask a question for the removal of my doubt (4).

पारदादिलिङ्गविषयकः प्रश्नः

पारदादीनि लिङ्गानि तत्प्रमाणं विकल्पकम् ।
तत्प्रमाणेन कथितं लक्षणं लिङ्गमानकम् ॥५॥

यदैच्छिकं प्रमाणं स्यात्तस्य मे कथयेश्वर ।
शैलादिसर्वलिङ्गानामियदेवान्यदस्ति वा ॥६॥

[2]मयि प्रेयानसि श्रीमन् भक्त्या शिष्याऽस्म्यहं तव ।
तत्पृच्छामि प्रवक्तव्यमद्य मे परमेश्वर ॥७॥

ईश्वर उवाच

साधु साध्वसि भो साध्वि साधुरेष त्वया कृतः ।
प्रश्नो लोकोपकाराय कथयामि श‍ृणु प्रिये ॥८॥

षड्विधं लिङ्गम्

स्थिरं चरं स्थिरचरं चरस्थिरमथाम्बिके ।
स्थिरस्थिरं [3]चरचरं षड्विधं लिङ्गलक्षणम् ॥९॥

Enquiry Regarding Mercury Liṅga

What should be the dimension of the Liṅgas made of mercury etc. and others? Are they of the same type or different? What are their standards of dimensions and nature described in the scriptures (5)? O God ! may the dimension be according to one's choice. Liṅgas made of stone etc. have the same dimension or are they different? Please tell me (6). O the glorious ! the supreme God ! since I am endowed with your affection and also your devoted disciple, therefore I am enquiring. Kindly enlighten me (7).

God replies —

O pious ! good. You have put a nice question. Your question is for the welfare of all. O dear ! I am answering the same. Please listen (8).

Six-fold Liṅga

O Ambike ! 1. Immovable, 2. Movable, 3. Immovable-movable, 4. Movable-Immovable, 5. Immovable-Immovable and 6. Movable-

क्रमेण लक्षणं तेषां वक्ष्यामि शृणु पार्वति ।
यज्ज्ञात्वा मुच्यते सद्यः शिवयोगी शिवो भवेत् ।।१०।।

स्थिरलिङ्गलक्षणम्

देवालये पाणिपीठे [4]संविधायाष्टबन्धनम् ।
प्रतिष्ठितं शिलालिङ्गं स्थिरलिङ्गं तदुच्यते ।।११।।
पूजादर्शनसंसेवाध्यानार्चादिकसाधनम् ।
स्थिरं तत्सर्वभूतानामुत्तमं लिङ्गमीश्वरि ।।१२।।

चरलिङ्गलक्षणम्

अथ यच्चरमन्येषामात्मनां धृतलिङ्गिनाम् ।
पञ्चभिः सह सम्पूज्यमर्काम्बागणपाच्युतैः ।।१३।।
गृहस्थितं भवेत् तेषां [5]स्फाटीमरकतोद्भवम् ।
शिलादिजं ततोऽन्यद्वा प्रमाणं यत्तदेव हि ।।१४।।

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movable are the six-fold Liṅgas (9). O Pārvatī ! I am gradually describing their characteristics. Please listen, knowing which the Śivayogī attains liberation immediately and achieves the nature of Śiva (10).

Characteristics of Immovable Liṅga

The Liṅga made of stone which is installed in a temple on 'Pānipīṭha' after consecrating it with the procedure of 'aṣṭabandha' is called the immovable Liṅga (11). O Goddess ! this immovable Liṅga is considered excellent for worship, holy perception (darśan), service, rites and rituals and the means like meditation for all beings (12).

Characteristics of Movable Liṅga

Movable Liṅgas are worshipped along with the Sun, Goddess, Gaṇapati and Viṣṇu by other than Vīraśaivas also (13). Liṅga made of crystal or emerald remain in the house. Liṅgas made of stone are of the same dimension as others (14).

स्थिरचरलिङ्गलक्षणम्

लिङ्गं भवेत् स्थिरचरं यन्मद्भक्ततनौ धृतम् ।
इच्छाप्रमाणं तल्लिङ्गं लक्षणं न तदेव हि ॥१५॥
यदनाद्यादिसामान्यज्ञानशैवान्तवर्तिनाम् ।
त्रिभेदवीरसंस्थानां विशेषं वा ततः शृणु ॥१६॥

चरस्थिरलिङ्गलक्षणम्

लिङ्गं सामान्यवीराणां चरस्थिरमनुत्तमम् ।
शरीरमेव यल्लिङ्गं लिङ्गिनां तदुदीरितम् ॥१७॥
यदात्मनि धृतं लिङ्गं यच्छरीरं मदात्मनः ।
न तत्र भेदं कुरुते भक्तो लिङ्गात्मको मम ॥१८॥
यदस्ति लक्षणं देहे यत्प्रमाणं च यादृशम् ।
लिङ्गस्य लक्षणं चापि प्रमाणं च तदेव हि ॥१९॥

Characteristics of Immovable-movable Liṅga

Liṅgas which are worn by my devotees and which may be made of desired dimension is called immovable and movable Liṅga. The characteristics of such Liṅgas are the same as described earlier (15). Now, I shall tell you regarding Anādi, Ādi, Sāmānya and Jñānaśaiva disciplines and specially the three aforesaid categories of Vīraśaivas and their special features. Please listen (16).

Characteristics of Movable-immovable Liṅga

Liṅga named movable-immovable is considered to be excellent for the worship of Sāmānyavīraśaiva. The very body is assumed as Liṅga by them and is worshipped as such (17). The Iṣṭaliṅga worn on the body of the devotee and the body that wears the Iṣṭaliṅga are both of the nature of mine. My devotees that wear the Iṣṭaliṅga do not discriminate between them (18). The nature and the dimension of the devotee represent the Liṅga and so the nature and dimension of the Liṅgas are the same as that of the body (19).

चरचरलिङ्गलक्षणम्

यद्वीरवीरशैवाख्ये मते मम विवर्तिनाम् ।
लिङ्गं चरचरं प्रोक्तं यच्च विश्वात्मकं मम ।।२०।।

चराचरमयं विश्वं लिङ्गं विश्वात्मकं मम ।
वीरवीरमताविष्टमिदं लिङ्गं ⁶विचिन्तयेत् ।।२१।।

सर्वलिङ्गमयं चैतत् सर्वं लिङ्गे प्रतिष्ठितम् ।
तस्माल्लिङ्गेऽर्चयेद् वै मां यच्च क्वचन शाश्वतम् ।।२२।।

प्रपञ्चलिङ्गदेहेषु भेदभावः

प्रपञ्चलिङ्गदेहेषु न भेदं कुरुते सुधीः ।
वीरवीरमताविष्टो मद्भक्तः परमेश्वरि ।।२३।।

जगच्छरीरं लिङ्गस्य जगतो लिङ्गमात्मनः ।
लिङ्गस्य जगतो देहः शरीरं विद्धि मन्मते ।।२४।।

तदेकभावनायत्तं सेवेन्मामखिलेश्वरम् ।
जगल्लिङ्गात्मदेहेषु वीरवीरमतस्थितः ।।२५।।

Characteristics of the Movable-movable Liṅga

According to my Vīraśaiva order the Caracaraliṅga is said to have the cosmic nature (20). The world is comprised of both movable and immovable things and my Liṅga is cosmic in nature. The Vīraśaivite who has entered into this religion should contemplate that the whole universe of movables and immovables and everything is imbibed in the Liṅga. So, the devotee should worship me in the Liṅga since I eternally remain there (21-22).

Non-differentiation in World, Liṅga and Body

O the great Goddess ! wise devotee who is established in the Vīraśaiva order does not discriminate in the world, Liṅga and body (23). The whole universe is the body of Liṅga and the Liṅga is the soul of the universe. The universe is the body of Liṅga and this (corporeal) body is the body of the Liṅga according to my order (24). Therefore, the devotee established in Vīraśaiva order, contemplating the unison of the universe, Liṅga and body serves me as the Lord of the universe (25).

तुर्यवीरमतस्थस्य तुर्योऽहं परमेश्वरः ।
लिङ्गमस्मि महेशानि सोऽहंभावेन भावयेत् ।।२६।।

अहं सर्वमयं लिङ्गं सर्वात्मा सर्वदृक् शिवः ।
धृतलिङ्गशरीराभ्यां सह तुर्यप्रवर्तिनः ।।२७।।

जगद्विलक्षणं मत्तः पश्येन्मम महेश्वरि ।
ममात्मानं हि जगतः सर्वमेकं विभावयेत् ।।२८।।

निराभारिवर्तनक्रमः

यत्र यत्र मनो याति गोचरीकुरुते च यत् ।
तत्र सर्वत्र तत्सर्वं मद्रूपमुपधारयेत् ।।२९।।

न भेदबुलिंद्ध कुर्वीत समाधमगुरुष्वपि ।
स्पर्धासूयातिरस्कारान्न कुत्रापि स्मरेद् ध्रुवम् ।।३०।।

न तस्य पात्रनियमः सङ्कल्पार्पणमेव वा ।
न देशकालनियमो नान्यापेक्षास्ति पूजने ।।३१।।

O the great Goddess ! for the devotee confirmed in the Turyavīra state I am the Turya, the apex of this spiritual order and the Lord of the universe. I am also the Liṅga. So, the devotee should ever meditate on me as 'I am Śiva' (सोऽहम्) (26). I am the all pervasive Liṅga, the Soul of the universe, omniscient Śiva. I am the inspirer and the guide of the Turyavīra, Nirābhārī śaiva who wears Liṅga on his body (27). O the great Goddess ! Nirābhārī Vīraśaiva should perceive the world as entirely mine, though it is also different in some respect. He should contemplate the universal unity and that the world is my soul (28).

Duties of Nirābhārī

Wherever the mind of the Nirābhārī Vīraśaiva ponders and whatever he perceives anywhere he should always and every where contemplate me[1] (29). Devotee should neither maintain the sense of discrimination among the persons who are of equal, lower and higher status nor should he have the feeling of competition[2], envy and condemnation towards anybody. This he should always keep in mind (30). The Turyavīra devotee is not required to observe the prescribed rules for vessel, rite of affirmation of purpose and offerings nor is he

स्वयं न पूजयेद् पुष्पपत्रादिकमथार्चने[7] ।
भक्त्या भक्तोपनीतं यदर्चयेत् तेन मां शिवे ।।३२।।

अभावे पत्रपुष्पादेरर्चयेदात्मनात्मनि ।
आत्मानमखिलात्मानमात्मानं मां महेश्वरि ।।३३।।

यदि पात्राणि चासाद्य पूजितुं मां समीहते ।
लिङ्गाङ्कितानि पात्राणि पीठं वस्त्रादिकं तथा ।।३४।।

अलिङ्गचिह्नितं पात्रलिङ्गिस्पृष्टमेव वा ।
अलिङ्गिनोपनीतं यद् वर्जयेन्मम पूजने ।।३५।।

पूजाकाले मम शिवे लिङ्गपूजनर्मचनम् ।
पूजोपकरणं चापि नैवालिङ्गी विलोकयेत् ।।३६।।

लिङ्गलक्षणं प्रमाणं च

विहाय पारदं शालग्रामजं लिङ्गयुग्मकम् ।
तथा स्वयम्भुलिङ्गं च बाणलिङ्गं तथैव च ।।३७।।

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bound by any rule regarding time and place and other rules prescribed in the scriptures for worship (31). O Śive ! he is not required to collect the flowers, leaves etc. by himself for worship; if any devotee makes arrangement reverently for the same, then he should worship me (32). O the great Goddess ! in the absence of leaves and flowers etc. he should worship the Self by offering his own self meditating on the idea that his own soul and the Soul of the universe and Me (Śiva) are one and the same (33). If Nirābhārī śaiva intends to worship me with vessel etc., then he must scribe the symbol of Liṅga on the vessels, seats and clothes etc. (34). Vessels and other accessories for worship on which the symbol of Liṅga has not been scribed or if they are touched and brought by the non-wearer of Liṅga are prohibited in my worship (35). O Śive ! the Nirābhārī Vīraśaiva should also ensure that no non-liṅgī is observing the accessories and the Liṅga during my worship (36).

Characteristics and Dimensions of Liṅga

I am narrating the various characteristics and dimensions of Liṅgas other than those that are made of mercury or Śāligrāma stone, self emanated Liṅga, Vāṇaliṅga, Liṅgas made of jewels or earth etc.

रत्नादिनिर्मितं लिङ्गं मृण्मयं तु तथैव च ।
अन्यस्य लक्षणं वक्ष्ये प्रमाणं च शृणु प्रिये ।।३८।।
पञ्चसूत्रप्रमाणेन विमानितमकल्मषम् ।
अभिन्नकान्तिमल्लिङ्गं पूजार्थं मम कल्पयेत् ।।३९।।
यावत्प्रमाणकं पाणिपीठमादौ ससूत्रतः ।
तावदेवोपरि भवेत्तदर्धं मध्यतो भवेत् ।।४०।।
औन्नत्यं तावदेव स्यादौन्नत्यादधर्ममानकम् ।
लिङ्गं च सोमसूत्रं च दैर्घ्यद्वैपुल्यमीश्वरि ।।४१।।
ज्ञानप्रदं शुक्लवर्णं रक्तवर्णं तु वश्यकम् ।
नीलं शत्रुविनाशाय पीतमिष्टार्थसिद्धये ।।४२।।
श्यामं सर्वार्थदं प्रोक्तं मम लिङ्गं महत्तरम् ।
देह'विश्वात्मलिङ्गानां न प्रमाणं न लक्षणम् ।।४३।।
सर्वनाशाय दुःखाय लिङ्गमैच्छिकमात्मनि ।
धृतं त्विह परत्रापि ह्यप्रमाणमलक्षणम् ।।४४।।

Please listen (38). Liṅga made on the basis of five-fold standard[3] that are unblemished, unbroken and having brilliance should be utilised for my worship (39). The measurement of the palm-seat should be taken by the thread. The upper and the lower portion and the height should be of the same measurement, middle portion should be half of the aforesaid. The measurement of the Liṅga should be half of the size of the height and the measurement of the Somasūtra should be half of the breadth. This is called Pañca-sūtra-Liṅga (40-41) The Liṅga possessing white colour imparts knowledge, red colour encharms, blue colour destroys enemy, yellow colour grants desired results and black colour is said to fulfill all desires. Such is the glory of my Liṅga. There is neither fixed measurement nor characteristies of body, universe and soul assumed as Liṅga (43). If the devotee wears a Liṅga, made without following the preseribed rules (on his own), then such Liṅga becomes the cause of all destruction and miseries (44).

मतेऽस्मिन् शक्तस्यैव प्रवेशः

इत्थं विचार्य लिङ्गस्य मतस्य च परस्परम् ।
लक्षणं च प्रमाणं च शक्तश्चेत् प्रविशेन्मम ।।४५।।

स तु तेनैव देहेन निविशेन्मयि भक्तिमान् ।
अन्यथा स्वार्थविभ्रष्टो निपतेद् रौरवेऽर्णवे ।।४६।।

निराभारिणा पालनीया नियमाः

न यथेच्छं चरेद् भूमौ न किञ्चित् प्रार्थयेद्धृदि ।
नात्मनिष्ठां [९]त्यजेत् क्वापि प्राणैः कण्ठगतैरपि ।।४७।।

न लोलुपः स्याद्विषये न सेवेद्विषयं क्वचित् ।
न स्त्रियं मनसाऽपीहेन्नावमन्येत कञ्चन ।।४८।।

न जातिभेदमन्वीक्षेन्न तद्द्वेषं समाचरेत् ।
न निन्देन्न [१०]स्तुवेत् क्वापि गुणदोषौ तु कुत्रचित् ।।४९।।

Eligibility for Entering into this Sect

Before entering into my order of Nirābhārī Vīraśaiva, eligible entrant should have full understanding regarding the nature and characteristics of Liṅga, sects and their inter-relations (45). Devoted worshipper who is capable of observing the aforesaid prescribed rules of this sect enters into me in this life only, other wise he falls into the ocean of Raurava hell after being corrupted by his selfishness (46).

Rules to be Observed by Nirābhārī

Nirābhārī Vīraśaiva should not wander on the land unnecessarily. He should never demand anything from anybody and should never abandon the accepted faith even at the stake of his life (47). He should neither hanker after the objects of pleasure nor should he enjoy them. He should neither indulge in thinking about women nor should he insult anybody (48). He should neither discriminate on the basis of caste nor should he be jealous to that, he should neither praise nor condemn anybody on the basis of merits and demerits (49). He should neither accept the food cooked or uncooked by a non-Liṅgī nor should he accept such food after being touched by them. He should accept food

अपक्वमपि पक्वं वा नालिङ्गिस्पृष्टमाचरेत् ।
सर्वं लिङ्गिसमानीतमुपकल्प्य तनुस्थितौ ।।५०।।

प्रमादालस्यनिद्राभिर्नातिक्रामेदनेहसम् ।
क्षणं वापि प्रमत्तः स्यान्न वीरशिवसम्मतः ।।५१।।

नाधीयीता[11]न्यशास्त्राणि वैष्णवादीनि सुन्दरि ।
स मन्मतोचितं शास्त्रमवबुध्य गुरोर्मुखात् ।।५२।।

नेहामुत्र फलं काङ्क्षेन्नाहंमतिमुपाश्रयेत् ।
न जुगुप्सां भयं लोभं वीरशैवमते स्थितः ।।५३।।

तत्रापि वीरतुर्यस्थदेहिनामहमेव हि ।
तन्नावमान्यं न द्वेष्यं यदहं सकलं जगत् ।।५४।।

सर्वत्र सर्वदा सर्वमात्मनोऽभेदमाश्रितः ।
वीक्षेन्मनस्यवहितो बहिरेवं व्रती[12] भवेत् ।।५५।।

एकान्ती[13] निवसेन्नित्यमर्चाध्यानसमाधिभिः ।
योगज्ञानानुचिन्ताभिरादरान्मां समर्चयेत् ।।५६।।

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only brought by a Liṅgī for the maintenance of the body (50). The Nirābhārī Vīraśaiva should never spend the day only in negligence, lethargine ss and sleep and should not remain neglectful even for one moment (51). O the gracious ! he should not study the scriptures of Vaiṣṇavas and others. He should ever contemplate on scriptures of my order learning them from Guru (52). He should never aspire for the results to be obtained in this world and the world beyond nor should he indulge in egocentricity. The Nirābhārī Vīraśaiva should never indulge in denouncing others, nor should he have fear and greed (53). I myself always remain in the body of the Turyavīra Nirābhārī śaiva. So, nobody should ignore him nor be envious towards him, since I myself inhere in the whole world (54). Everything has always the non-differentiated existence in me and the devotee who possesses such non-differentiating attitude both within and without, is known as 'Śivavratī' (one who has taken the vow of Śiva) (55). Nirābhārī Vīraśaiva should always reverently perform my worship, contemplation, intense meditation, yoga, deliberation on the scriptures residing in a lonely place (56).

न वासं कुरुते ग्रामे न पाषण्डी भवेत् क्वचित् ।
न [14]बह्वाहारमिच्छेत तुर्यवीरव्रतस्थितः ।।५७।।

न क्रोधं न च मात्सर्यं न वैषम्यं न वेदनम् ।
न बहिः कुरुतेऽन्तःस्थं[15] प्राणेषूच्चावचेष्वपि ।।५८।।

यावानस्त्यभिमानो मे लिङ्गे देहे मते मम ।
तावानेव भवेद् देवि जगत्यपि चराचरे ।।५९।।

सदा लिङ्गी भवेन्मौनी तुर्यवीरव्रतस्थितः ।
न वीक्षयेदतिक्रूरे प्रतिपक्षेऽपि दुर्जने ।।६०।।

[16]इत्थमुक्ताधिकारी यस्तुर्यवीरव्रतं श्रयेत् ।
वसेन्न चान्यथा क्वापि सुख[17]दुःखस्य च क्षयः ।।६१।।

लिङ्गनाशे देहत्यागो विधेयः

एतस्य विधिरुद्दिष्टो तुर्यवीरप्रवर्तिनः ।
लिङ्गनाशे सहैतेन देहत्यागो विवक्षितः[18] ।।६२।।

Śaiva devotee established in Turyavīra state should neither reside in a village nor should he be a hypocrate and should never desire for voracious eating (57). Nirābhārī vīraśaiva should neither be provoked by anger, nor possess the feeling of envy nor should he have any discriminatory attitude and oversensitivity. He should never reveal his inner thoughts even at the stake of his life (58). Nirābhārī vīraśaiva has the same type of attachment with this movable and immovable world as he has for Iṣṭaliṅga, his body and my religion (59). Nirābhārī who always remains absorbed in observing Turyavīra vows should always wear Iṣṭaliṅga on his body and observe the vow of silence. He should never be very cruel towards his opponent even if he is rogue (60). Eligible devotee possessing such dispositions should take refuge in and enter into the Nirābhārī Vīraśaiva order. He should never live anywhere except in the vicinity of Nirābhārī śaiva and this discipline brings about the cessation of the duality of both the pleasure and pain (61).

Injunctions Regarding Ending Life on Loss of Liṅga

Thus I have stated the rules and regulations regarding the conduct of Turyavīra śaiva. After the loss of Liṅga ending of life is essential (62). O Śive ! the person who observes this rites and rituals without knowing

अज्ञात्वैतन्महाशास्त्ररहस्यं श्रीगुरोर्मुखात् ।
अबोधयित्वा शिष्यं यो भ्रष्टौ तावप्युभौ शिवे ।।६३।।

अनादिशैवमारभ्य वीरवीरमतान्तरे ।
लिङ्गनाशे पुनर्धार्यं[१९] तुर्यवीरस्त्यजेत् तनुम् ।।६४।।

अन्यः सन्त्यज्य नरके शरीरं निपतेद् ध्रुवम् ।
असन्त्यज्य तुरीयोऽपि प्रपतेन्नरके ध्रुवम् ।।६५।।

अजानन्नीतिबोधाय हन्ति शिष्यं यतो गुरुः ।
शिष्योपेतं निहन्यात् तद्रहस्यं श्रीगुरोर्गुरुम् ।।६६।।

शास्त्रेण गुरुवाक्येन यथावत् सम्प्रवर्तिनौ ।
मम लोके निवसतः स शिष्यः स गुरुः शिवे ।।६७।।

तुर्यवीरो न कञ्चन प्रणमेत्

तादृशं तुर्यवीरस्थं मद्रूपं शिवयोगिनम् ।
प्रणमेयुः परे सर्वे तेष्वयं नैव कञ्चन ।।६८।।

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the mystery of this great religion from Guru or the Guru who does not disclose the known mystery to his pupil, are both considered deviated from the path (63). Right from the followers of Anādivīraśaiva to the follower of Vīravīraśaiva, there is an injunction for wearing the Iṣṭaliṅga again after its destruction but Turyavīra śaiva should end his life in such cases (64). If the follower of Anādivīraśaiva etc., in such circumstances end their lives, they are sure to fall into hell, on the contrary, if Nirābhārī Vīraśaiva devotee does not end his life, he is also sure to fall in the hell (65). If the Guru preaches the religion without acquiring adequate knowledge himself, it amounts to killing the disciple. Such inadequate knowledge of the mystery of religion received by the ignorant pupil causes the destruction of Guru and his Guru (66). O Śive ! Both Guru and disciple who preach and follow the knowledge as contained in the scriptures and obtained from their tradition reside in my sphere (67).

Turyavīraśaivas do not Pay Obeisance

Śivayogī who is established in Turyavīra state is of my nature and so is not obliged to pay obeisance to anybody, rather he should be paid

नोत्तिष्ठेन्नापि वन्देत तुर्यवीरव्रतस्थितः ।
यतस्तुरीयः सर्वेभ्यो भक्तो मत्तोऽपि चाधिकः ।।६९।।

विनयाभावतुर्यस्थः प्रणमेन्न परस्परम् ।
गुरुं मामखिलाधीशमन्यं कञ्चन लिङ्गिनम् ।।७०।।

[२०]न सम्मन्येत तं मूढस्तुर्यवीरव्रते स्थितः ।
अत ऊर्ध्वगतिभ्रष्टः प्रपतेदथ[२१] रौरवे ।।७१।।

निराभारिशुश्रूषा फलदा

यदि भक्तिर्भवेच्छक्तिरर्चयेत् प्रणमेदपि ।
कुर्याच्छुश्रूषणं तस्य स्वयं मुक्तो भवेद् ध्रुवम्[२२] ।।७२।।

दर्शनस्पर्शनालापसेवापूजादिभिः प्रिये ।
स्वयं च संस्मरेत् कृच्छ्रं तुर्यवीरस्थलिङ्गिनम्[२३] ।।७३।।

जीर्णखर्परकन्थाढ्यमपि पश्येद् दिगम्बरम् ।
यदृच्छया च तुर्यस्थो भक्तो मुच्येत किल्बिषात् ।।७४।।

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obeisance by others (68). Turyavīra śivayogī neither should stand nor pay obeisance to any incoming person as he is the most praiseworthy reverent devotee, even more than me (69). The modest Turyavīra Nirābhārīs donot exchange obeisance among themselves, they do not bow even unto their Guru, to me, the Lord of the universe or to any other Liṅgī (70). The imbecile who does not pay regard to the śaiva who is intensely engrossed in Turyavīra vow, falls to the Raurava hell even if he has attained a higher spiritual stage (71).

Fruitfulness of the Service to Nirābhārī

If the worshipper has sufficient devotion towards him, then he should pay obeisance, worship and serve the Nirābhārī Vīraśaiva to the best of his capacity. Such person is sure to attain liberation (72). O dear ! he should adore him by sacred perception, pious touch, affectionate conversation, service and worship. He should remember the Turyavīraśaiva whenever he is in misery (73). The devotee who perceives an unclad Turyavīra with torn begging bowl and 'kanthā', who has arrived of his own will, is free from all his sins (74). The

उदासीनत्वात् तुर्यस्थमनुत्थाया[२४]नमन् शठः ।
शतवंशसमोपेतः प्रपतेद् रौरवार्णवे ।।७५।।

य इच्छेन्मम सायुज्यमनायासेन बुद्धिमान् ।
यथाशक्त्यर्चयेत् तुर्यवीरशैवव्रतेश्वरम् ।।७६।।

पत्रं पुष्पं फलं तोयमन्नपानांशुकादिकम् ।
भक्त्या निवेद्य तुर्यस्थे स्वल्पमक्षयतां व्रजेत् ।।७७।।

निमिषं निमिषार्धं वा यत्रोपविशते क्वचित् ।
तुर्यवीरव्रतो विद्धि तन्ममालयमीश्वरि ।।७८।।

तद्दृष्टिपथगं सर्वमनवद्यं न संशयः ।
अशुद्धमपि तच्छुद्धं यतस्तुर्योऽस्म्यहं शिवः ।।७९।।

निराभारिलक्षणम्

[२५]अकिञ्चनत्वं निर्बाधो वासश्च विजने वने ।
मौनं भिक्षाटनं भक्तिः पूजा ध्यानमनुस्मृतिः ।।८०।।

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wretched who does not respectfully rise and pay obeisance to the renunciated detached Turyavīra Nirābhārī śaiva, goes down along with his hundred previous generations to the ocean of Raurava hell (75). The enlightened person who intends to attain my closest unison easily, should worship the Nirābhārī Śivayogī who has attained the highest state of Turyavīra to the best of his capacity (76). If the leaves, flowers, fruits, water, food, drinks, clothes etc. are offered with reverence to the Turyavīraśaiva even in a small quantity, still it provides inexhaustible virtuous results (77). O Goddess ! even if Turyavīraśaiva sits on a place for a moment or part of a moment, that place becomes a temple of mine (78). Whatever comes into the span of his vision, undoubtedly becomes pure even if it is poluted because such Turyavīraśaiva is only the form of mine (79).

Nature of Nirābhārī

Nirābhārī Śivayogī who, out of modesty, thinks himself insignificant, does not hinder anybody, resides in a lonely forest, observes vow of silence, accepts alms and remains absorbed in devotion, worship and meditation (80). He lives in a place which may not be

अलक्षत्वं यथागारे अन्याहिंसनमादरः ।
विरक्तिः शान्तिदान्ती च कामलोभादिवर्जनम् ।।८१।।

अग्रामावेशनं शक्त्या चासङ्ग्रह उदारता ।
समाधिरासनं निष्ठा समत्वं प्रियविप्रिये ।।८२।।

कृच्छ्रेऽप्यधैर्यसन्त्यागमौद्धत्यं नापि सम्पदि ।
इत्यादिलक्षणोपेतं तं निराभारवीरगम् ।।८३।।

मानावमानयोरेकरूपमालस्यवर्जितम् ।
स्तुतिस्मरणपूजासद्ध्यानादौ मम तत्परम् ।।८४।।

यदृच्छयोपपन्नेऽपि[२६] निरपेक्षमतन्द्रितम् ।
भावयन्तमिदं विश्वमथाभेदेन चात्मना ।।८५।।

तुर्यवीरार्चनफलम्

तादृशं तुर्यवीरस्थमर्चयित्वा स्वशक्तितः ।
भक्त्या सन्तोष्य मतिमान् मम लोके चिरं वसेत् ।।८६।।

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indicated, does not inflict pain to anybody rather has respect for others, non-attached,peaceful,keeps himself away from sensuous pleasure, greediness and other such vices (81). He does not enter into a village, has no desire for acquisition and is also compassionate. Such Nirābhārī Vīraśaiva is adept in yogic postures, intense meditation (samādhi) with firm determination and maintains equality between desirable and undesirable (82). Yogī who never looses his patience even in very painful circumstances does not show any audacity even if in possession of immense wealth. Such yogī possessing these characteristics is known as Nirābhārī Vīraśaiva (83). He remains tranquil both in the situation of praise and reproof, shuns the latherziness and ever remains engrossed in praising, remembering, worshipping and meditating on me (84). Such yogī remains indifferent to the objects fortunately received without any effort and keeps himself ever alert in contemplating the whole world inseparable from his own self and Śiva (85).

Result of Adoration of Turyavīra

Devotee who adores the yogī established in the state of Turyavīra, as per his capacity and tries to satisfy him with his devotion, resides in my sphere for ever (86). O Śive ! - perceiving a Turyavīraśaiva

आगच्छन्तं समालोक्य गृहाणि गृहमेधिनाम् ।
शिवे तद्वंशजाः सर्वे वीरशैवस्थलिङ्गिनम् ।।८७।।
मुदा नृत्यन्ति गायन्ति वयं धन्यतमा इति ।
यदस्मद्वंशभवनमियादेकोऽर्चयेत् क्वचित् ।।८८।।
करिष्यत्यवलोकं वा पतेत् पादरजोऽङ्गणे ।
इति प्रमुदिता देवि भवन्ति पितरोऽखिलाः ।।८९।।
वीरसामान्यशैवस्था(स्य) पूजनात्तस्य यत्फलम् ।
यद्यर्चयेदभक्त्या च तुर्यवीरव्रतं समम् ।।९०।।
समुद्धृत्यान्वयशतान् दुःखात् पूर्वापरानपि ।
सर्वक्लेशविनिर्मुक्तो मम लोके महीयते ।।९१।।
यदि भक्त्या विधानेन तुरीयं वीरशैवगम् ।
यथाशक्त्य[27]र्चयेदन्नपानाद्यैरपि सुन्दरि ।।९२।।
प्रत्युत्थानाभिगमनवन्दनप्रियभाषणैः ।
पादसंवाहनैः शान्तिविश्रामैर्व्यजनादिभिः ।।९३।।

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approaching towards the house of a householder, all the ancestors of the family start dancing and singing with joy and state, "we are blessed that such yogī should arrive, is to be worshipped by us, that yogī should cast his pious vision on the house and the sacred dust of his feet should fall on the ground". O Goddess ! all the ancestors are thus extremely elated (87-89). The good result obtained from the devoted worship of a yogī of Sāmānyavīraśaiva state is the same which is obtained from the simple worship of a yogī of Turyavīra stage (90). Hundred ancestors and progeny of the devotee who adore the Nīrābhārī yogī are redeemed of all maladies and he himself is free from all miseries and is glorified by residing in my sphere (91). O the beautiful ! a Turyavīra śaiva should be worshipped devotedly in accordance with the procedures and should respectfully be offered food, drinks etc. as per capacity (92). Arising on his arrival, receiving respectfully, paying obeisance, conversing sweetly, touching his feet, making him peaceful and comfortable and fanning him to please, serving and acting according to his wishes, bringing things desirable to him, provide the householder all the objects of desire

शुश्रूषणं तदुक्तार्थकरणं यदमायया ।
आनीय तत्प्रियं दद्यादित्याद्यैर्गृहमेधिनः ।।९४।।

पशुपुत्रसुखायुःश्रीसत्त्वतेजोबलान्विताः ।
भुक्त्वेह सकलान् भोगानन्ते मद्भावनालयाः ।।९५।।

ये निन्दन्त्यवजानन्ति तुरीयं वीरशैवकम् ।
निर्दह्य वंशसाहस्रं पच्यन्ते नरकार्णवे ।।९६।।

सुखेन सुखभोगेच्छा यद्यस्ति गृहमेधिनाम् ।
लिङ्गिनां शिवभक्तानामर्चेयुस्तुर्यवीरगम् ।।९७।।

नष्टे लिङ्गे प्रमादेन तुर्यवीरव्रतस्थितः ।
त्यजेत् तत्क्षणमात्मानं तस्य सा मुक्तिरीरिता ।।९८।।

यद्यन्ये लिङ्गिनो मूढा वीरवीरादिपूर्वकाः[२८] ।
इमं विधिमविज्ञाय त्यक्त्वात्मानं पतन्ति ते ।।९९।।

विचार्य स्वगुरोर्वक्त्राद् हिताहितमतन्द्रितः ।
गुरुशास्त्रोक्तविधिना चरन् सुखमुपैति सः ।।१००।।

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such as animals, sons, happiness longevity, prosperity, auspicious qualities, energy and power and he attains my sphere after enjoying all aforesaid objects of enjoyment (93-95). All such persons who condemn and insult the Turyavīraśaiva cause the burning of the virtues of the thousands of the ancestors and themselves land in the sea of hell (96). If a householder desires happiness and enjoyment of pleasures, he should worship a Turyavīraśaiva who is the apex among all the wearers of Liṅga (97). If the Iṣṭaliṅga is lost (destroyed) out of carelessness, the yogī established in the Turyavīra stage should immediately end his life. This is his liberation (98). If any Sāmānyavīraśaiva or other wearers of Liṅga, out of idiocy, ends his life due to ignorance of rules, then he is sure to fall (99). So, the devotee after pondering over the preachings of Guru and understanding carefully his welfare and otherwise, adhering to the rules and regulations instructed by Guru, ever remains happy (100).

तुर्यवीरव्रतं श्रेष्ठतरम्

सर्वोऽपि नियमो देवि तुर्यवीरव्रतस्य हि ।
सर्वत्यागोऽपि तस्यैव ह्यङ्गत्वमविशेषतः ॥१०१॥

किं वर्णितेन[२९] बहुना शृणु मे निश्चितं प्रिये ।
सिद्धान्तमत्र वक्ष्यामि सारं मम व्रतोद्भवम् ॥१०२॥

न तुर्यवीरव्रतधर्मतः परं
व्रतं तपोयोगसमाधयोऽपि वा ।
सुखेन मत्प्राप्तय एतदच्युत-
र(म)धोऽधदुःखागतये न चेतरत् ॥१०३॥

इति ते कथितं देवि वीरशैवमतान्तरम् ।
अपि गुह्यं तव प्रीत्यै लिंकं भूयः श्रोतुमिच्छसि ॥१०४॥

इति श्रीपारमेश्वरतन्त्रे वीरशैवभेदनिराभार-
वीर[३०]शैवाचारषड्विधलिङ्गनिरूपणं
नाम षोडशः पटलः ॥१६॥

Glory of Turyavīra Vow

O Goddess ! whatever Turyavīraśaiva does, is vow for him. Renunciating everything is a special part of his life (101). O dear ! what to say more ! please listen to the essence of my principles of Vīravrata (102). There is no vow, penance, yoga or samādhi superior to Turyavīra vow. One may easily achieve me by adhering to it and not following other aforesaid method, if deviated he falls into the ocean of miseries (103). O Goddess ! thus I have stated the principles of Vīraśaiva, though mysterious and other śaiva principles for your pleasure, what else do you desire to listen (104)?

Here ends the sixteenth chapter of Pārameśvaratantra
describing the conduct of Nirābhārī Vīraśaiva
and six-fold Liṅgas ‖ 16 ‖

Notes and References (in Sanskrit Text)

१. श्लोकोऽयं नास्ति–ग. घ. ङ.।
२. श्लोकोऽयं ८ श्लोकानन्तरं दृश्यते–ग. घ., नायं समुचित: क्रम:।
३. स्थिर–घ. ङ.।
४. स्त्रंनि–ख.।
५. स्फाटिकं–ग. घ. ङ.।
६. समाचरेत्–घ., समर्चयेत्–ङ.।
७. 'पुष्पपत्रा.........अभावे पत्र' नास्ति–घ.।
८. देहं–क. ग. घ. ङ.।
९. त्यजन्–क. ख.।
१०. स्तुयात्–ख.।
११. येता–क., यीते–ग.।
१२. व्रतो–ग. घ. ङ.।
१३. एकान्ते–ग. घ. ङ.।
१४. ग्राम्या–क. ख.।
१५. न्तस्थ:–ख.।
१६. श्लोकयो: (६१–६२) विपर्यस्त: क्रम:–ग. घ.।
१७. सुखं–क. ख. घ.।
१८. विशेषत:–घ.।
१९. न धार्यं तु–कटि.।
२०. नावमन्येत मूढं तं तुर्य–घ. ङ.।
२१. तेत् पाप–ख. ग. घ. ङ.।
२२. भवेन्नर:–ख.।
२३. लिङ्गक:–घ. ङ.।
२४. त्थाय न–ग. घ.।
२५. श्लोके पङ्क्तिविपर्यय:–ग. घ.।
२६. सत्रे च–क. ख. ग.।

२७. शक्त्याऽर्च–ग. घ.।

२८. पूर्वगाः–क.।

२९. वर्णनेन–क.।

३०. 'वीर' नास्ति–क. ख.।

Notes & References (in English Text)

1. See *Vijñāna Bhairava.* 73, 113. *Svacchanda Tantra* 4.313. for the same concept.
2. *Ibid.*, ch. VIII. 19
3. See *Vīraśaivācāra Pradīpikā*, p. 13.

* * *

सप्तदशः पटलः

वीरशैवब्राह्मण्यनिरूपणम्

श्रीदेव्युवाच

सर्वज्ञ सकलाधार कामारे करुणार्णव ।
पाहि शङ्कर पापारे भक्तार्तिभयनाशन ।।१।।

वद[१] लोकोपकाराय वीरशैवे विशेषकम् ।
इतः परतरं किं वा चास्ति चेद् ब्रूहि मे विभो[२] ।।२।।

ईश्वर उवाच

साधु साध्वि महाभागे वक्ष्यामि शृणु सुव्रते ।
रहस्यं गोपनीयं हि तव स्नेहेन सुन्दरि ।।३।।

Chapter - 17

CLASSIFICATION AND DESCRIPTION OF VĪRAŚAIVA

Goddess enquires —

O the omniscient, substratum of the universe, enemy of Kāmadeva, annihilator of all sins, eradicator of fear and pain of the devotees, sea of compassion ! O Śaṅkara, kindly protect me (1). O the immanent ! whatever is special to be known which yet remains to be known regarding the Vīraśaiva religion, please enlighten me for the well-being of the people (2).

God replies —

The observer of sacred vows, the blessed, pious, most fortunate and graceful Goddess ! please listen. I am revealing to you the most secret mystery out of affection for you (3).

शैवभेदप्रतिपादनम्

शुद्धशैवं मिश्रशैवं मार्गशैवं तृतीयकम् ।
चतुर्थं वीरशैवं च पञ्चमोऽवान्तरस्तथा ॥४॥

तत्र तत्र विभेदेन जातिभेदेन केनचित् ।
वर्तन्ते लिङ्गिनो देवि जातिकर्मसमाश्रिताः ॥५॥

शुद्धशैवलक्षणम्

ब्राह्मणा वीरशैवस्थाः शिखायज्ञोपवीतिनः ।
लिङ्गरुद्राक्षभस्माङ्का ब्रह्मकर्मसमाश्रिताः ॥६॥

शिवाचाररता नित्यं लिङ्गपूजापरायणाः ।
शिवाराध्याः सदा देवि ममातिप्रियकारिणः ॥७॥

शुद्धशैवाः समाख्याता गृहस्था गृहिणीयुताः ।

मिश्रशैवलक्षणम्

मिश्रशैवा महादेवि क्षत्रिया वैश्यशूद्रजाः ॥८॥

Classification of Śaiva Order

There are five-fold categories of śaivas such as Śudhaśaiva, Miśraśaiva, Mārgaśaiva, Vīraśaiva and the fifth one is Avāntaraśaiva (4). O Goddess ! these differences are due to the differences of the castes. Sometimes differences among the bearers of Liṅgas are due to their castes and ralated deeds (5).

Śuddhaśaiva

Brāhmin Vīraśaiva maintains crest on his head and wears the sacred thread. He wears Iṣṭaliṅga, Rudrākṣa and besmears his whole body with the sacred ashes, remains engaged in performing rites and rituals related to Brāhmins (6). O Goddess ! he is adept in observing the disposition of śaivas, remains ever engrossed in worshipping Iṣṭaliṅga, always contemplates on Śiva. So, they are very dear to me (7). O the great Goddess ! they are known as Śuddhaśaivas and when they are with wives, they are called householders (7-8).

सुशीलाचारसम्पन्नाः शीलवन्तश्च लिङ्गिनः ।
लिङ्गार्चनपरा नित्यमन्नदानपरायणाः ॥९॥
अन्यदेवान् नमस्कृत्य तीर्थयात्रादयस्तथा ।
तत्तत्कुलाचाररता गुरुभक्तिरताः शिवे ॥१०॥
शूद्रादिभेदजातीनां जातिकर्मानुवर्तिनः ।
एते वै मिश्रशैवाश्च मिश्रकर्मसमायुताः ॥११॥

मार्गशैवलक्षणम्

मार्गशैवान् प्रवक्ष्यामि समासाच्छृणु पार्वति ।
पुत्रमित्रकलत्रादिसहिता विभवान्विताः ॥१२॥
द्विधैवाराधनपरा राजानो लिङ्गिनः परे ।
रक्षणं सर्ववर्णानां युद्धे शत्रुवधस्तथा ॥१३॥

Miśraśaiva

O the great Goddess ! Miśra śaiva is one who is born in the family of Kṣtriya, Vaiśya and Śudra (8). They are modest, possessed of good conduct, submissive, wearers of Liṅgas, adept in worshipping Iṣṭaliṅga and always ready to offer food grains to others (9). O Goddess ! they pay obeisance to other Gods also, perform pilgrimage and other religious rites. They behave in accordance with the customs of these families and remain immersed in devotion to Guru (10). People belonging to the various castes like Śudra etc. and spend lives in accordance with the customs of their castes. That is why they are called the Miśra śaivas as they remain engaged in various types of rites and deeds (11).

Mārgaśaiva

O Pārvatī ! now, I shall briefly describe the nature of Mārga śaiva. Please listen. They are very prosperous along with their sons, friends, wives etc. (12). They remain engaged in two kinds of worships, wear Iṣṭaliṅga and some times they are kings. Their duty is to protect the people of all varṇas and destroy the enemies in the war (13). They protect their subjects from the rogue birds, animals

दुष्टपक्षिमृगाणां च दुष्टानां शासनं नृणाम् ।
अविश्वासश्च सर्वत्र विश्वासः शिवयोगिषु ॥१४॥

स्त्रीसंसर्गादिकालेषु चमूरक्षणमेव च ।
सदा सञ्चारितैश्चारैर्लोकवृत्तान्तवेदनम् ॥१५॥

सदाऽस्त्रभरणं चैव भस्मकञ्चुकधारणम् ।
गजाश्वारोहणं देवि देवब्राह्मणपूजनम् ॥१६॥

दानानि शिवभक्तेभ्यो ब्राह्मणेभ्यो विशेषतः ।
राज्ञां शिवागमस्थानामेष धर्मः सनातनः ॥१७॥

बहवो मार्गशैवाश्च वीरशैवानुवर्तिनः ।
शैवभेदेषु चान्येषु वीरशैवोत्तमोत्तमाः ॥१८॥

तत्रापि बहवो देवि भेदाः सन्ति निशामय ।
केचिद्व्रजन्त्यन्यदेवं केचिन्नेच्छन्ति पार्वति ॥१९॥

केचिद्विवाहमिच्छन्ति केचिन्नेच्छन्ति शैलजे ।
स्त्रियस्तु लिङ्गधारिण्यः पुरुषा विष्णुसेवकाः ॥२०॥

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and wretched persons and have control over them. They should maintain faith only on the Śivayogīs and not on others (14). At the time of contact with the women, adequate protective measures should be adopted and gather the sensitive informations through the dispatch of the intelligence agents (15). O Goddess ! he should always have his weapon with him and smear the sacred ash, wear protective armour, always ride on the elephant or horse etc. and adore the deities and Brāhmins (16). They offer alms to Śiva-devotees and specially to brāhmins. This is the eternal religion of the kings following the preachings of Śivāgamas (17). Many people belonging to the Mārgaśaiva category are the followers of the Vīraśaiva order. Vīraśaiva are regarded as the supermost among all the categories of śaivas and others (18). O Goddess ! there are many categories among them. Please listen. O Pārvatī ! among them some worship other deities and others do not (19). O the daughter of the mountain ! some, out of them marry and others don't. Sometimes it so happens that women wear Liṅgas where as the man are the

पुरुषा लिङ्गिनः केचिद्वैष्णव्यस्तु स्त्रिस्तथा ।
तयोरहं [3]गतिश्चैव [4]मत्प्रीतिरुभयोः समा ।।२१।।

अवान्तरादिशैवलक्षणम्

शिरो मुण्डं मुखे मन्त्रः कण्ठे रुदाक्षधारणम् ।
काषायाम्बरधारी च भस्मोद्धूलनसंयुतः ।।२२।।

लिङ्गपूजा सदा देवि ते चैवान्तरशैविनः ।
अलिङ्गिस्पृष्टमन्नं तु[5] भुञ्जन्ते लिङ्गधारिणः ।।२३।।

जलपानं तु सर्वत्र महाशैवा हि पार्वति ।
लिङ्गार्चनं सदा देवि भस्मरुद्राक्षधारिणः ।।२४।।

षडक्षरजप[6]स्तेषां ह्यनुशैवाः प्रकीर्तिताः ।
नापिता रजका वेश्याः कुलालास्तिलघातकाः ।।२५।।

वैश्याद्याश्चान्त्यजात्यन्तास्ते चैवान्तरशैविनः ।

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devotee of Viṣṇu (20). On the contrary, there are men who wear Liṅgas and women follow the order of Vaiṣṇavas. I ensure redemption to the devotees of Viṣṇu and Śiva, as I have equal affection for both (21).

Avāntaraśaiva

The śaiva devotee whose head is clean shaven, ever recites the original hymns with his mouth, wears Rudrākṣa on his neck, wears saffron clothes and besmear the sacred ash on the body; O Goddess ! such devotees who ever remain engrossed in worshipping Iṣṭaliṅga are known as Avāntaraśaiva (22-23). O Pārvatī ! the Liṅgī who accepts the food touched by a non-Liṅgī and even eat the same, such Liṅgīs who accept drinks everywhere and from everybody are regarded as Mahāśaivas (23-24). O Goddess ! they besmear the sacred ash, wear Rudrākṣa and remain engaged in worshipping Liṅga, recite the hymn of six syllables and are called the Aṇuśaiva (24-25). Barber, washerman, prostitute, potter, oil extractor, business community, Śudra and outcaste all may belong to the category of Avāntaraśaiva (25-26).

तुर्य(वीर)शैवलक्षणम्

[7]किमत्र बहुनोक्तेन तुर्यवीरोत्तमोत्तमाः ।।२६।।
विरक्ताश्च विरागाश्च ते सर्वे वीरशैविनः ।
ज्ञानिनः कामरहिता नित्यं भिक्षान्नजीविनः ।।२७।।
ये चरन्ति सदा देवि ते वै चरगणाः स्मृताः ।
विरक्ता ज्ञानसम्पन्नाः सुशीलाचारशीलिनः[8] ।।२८।।
ते विरक्ताः समाख्याता लिङ्गिनः सङ्गवर्जिताः ।

शैवतत्त्ववर्णनम्

अथ वक्ष्यामि गिरिजे शैवतत्त्वानि वै शृणु ।।२९।।
पञ्चभूतानि तन्मात्राः पञ्च कर्मेन्द्रियाणि च ।
ज्ञानकर्मविभागेन पञ्च पञ्च विभागशः[9] ।।३०।।
त्वगादिधातवः सप्त पञ्च प्राणादिवायवः ।
मनश्चाहङ्कृतिः ख्यातिर्गुणाः प्रकृतिपुरुषाः ।।३१।।

Turyavīraśaiva

What to speak more ? Among all the Vīraśaivas, non-attached and renunciated Turyavīras are at the apex (26-27). O Goddess ! these devotees are wise, free from all desires, sustain their lives on the alms, always wander and are known as Caragaṇa (Cara Jaṅgama) (27-28). They are renunciated, full of wisdom, modest in conduct, possess virtuous dispositions; such Liṅgīs who avoid contact with others and are non-attached are called Turyavīra (28-29).

Description of Śaiva Principles

O the daughter of the mountain ! now, I am enunciating the principles of śaivism. Please listen. O Śive ! there are five gross elements (earth, fire, water, air and sky), five subtle elements (sound, touch, sight form and odour) and sensory (eye, ear, nose, touch and tongue), motor organs (feet, hand, vocal organ and two excretory organs), skin, blood, flesh, fat, bones, semen etc. (five dhātus), prāṇa etc. (prāṇa, apāna, vyān, samāna and udān five airs), mind, ego, intellect, guṇas, prakṛti, puruṣa, rāga, avidyā, kalā,

रागोऽविद्या कला चैव नियतिः काल एव च ।
माया च शुद्धविद्या च महेश्वरसदाशिवौ ।।३२।।
शक्तिश्च शिवतत्त्वानि प्रोक्तानि क्रमशः शिवे ।

विरक्तशैवानां दश गुणाः

क्षमा शान्तिश्च सन्तोषः सत्यमस्तेय एव च ।।३३।।
ब्रह्मचर्यं शिवज्ञानं वैराग्यं भस्मसेवनम् ।
सर्व[१०]सङ्गनिवृत्तिश्च दशैतानि विशेषतः ।।३४।।
विरक्तानां च सर्वेषां विधिरेष उदाहृतः ।

श्रीदेव्युवाच

भगवन् श्रोतुमिच्छामि शिवाश्रमनिषेविणाम् ।
शिवशास्त्रोदितं कर्म नित्यं नैमित्तिकं शिव ।।३५।।

ईश्वर उवाच

शैवानामाह्निकम्

प्रातरुत्थाय शयनाद् ध्यात्वा देवं सहाम्बया ।।३६।।

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niyati, kāla, māyā, śuddha vidyā, Maheśvara, Sadāśiva, Śakti and Śiva are called the 36 principles (as stated in Āgamas) (29-33).

Ten Virtues of Detached Śaiva

Forgiveness, peace, contentment, truthfulness, non-covetousness, control over the senses, knowledge of Śiva, renunciation, smearing of the sacred ash and the cessation of all desires are the ten unique qualities for the renunciated as described in the scriptures (33-34).

Goddess enquires —

O Śiva ! O God ! I intend to listen to the regular and occasional duties as prescribed in śaiva scriptures for the devotees of Śiva who follow the śaiva religion (35).

God replies —

Regular Duties of Śaivas

After rising from the bed in the morning meditating Śiva alongwith the Goddess Pārvatī, pondering over the works to be

विचार्य कार्यं निर्गच्छेद्[११] मठादभ्युदितेऽरुणे ।
अबाधे विजने देशे [१२]कुर्यादावश्यकं च तत्[१३] ।।३७।।

कृत्वा शौचं विधानेन दन्तधावनमाचरेत् ।
अलाभे दन्तकाष्ठानां जम्बुनिम्बाम्रपल्लवैः ।।३८।।

कुर्याद् द्वादशगण्डूषैरपामार्गविशोधनम् ।
मुखमाकर्णपर्यन्तं हस्तयोरत्निमात्रकम् ।।३९।।

पादमाजानुपर्यन्तं मुखप्रक्षालनं स्मृतम् ।

स्नानविधानम्

अत्यन्तमलिने देहे [१४]वारुणं स्नानमाचरेत् ।।४०।।

नद्यां वा देवखाते वा ह्रदे वाथ मठेऽपि वा ।
आर्द्रवस्त्रेण वा भस्मस्नानमीश्वरचिन्तनम् ।।४१।।

पूर्ववस्त्रं परित्यज्य शुद्धवस्त्रं धरेत् पुनः[१५] ।
अथ चेद् वारुणं कर्तुमशक्तः शुद्धवाससा ।।४२।।

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done, at the time of rising sun, coming out without hindrance and approaching a lonely place, one should perform necessary nature's call (36-37). After purifying himself according to rules, brushing the teeth — if the proper branch of the tree is not available for the brushing, cleaning the teeth with the leaves of Jāmun, Neem (margo) and Āmra (mango), gargling the mouth twelve times, cleaning the mouth with Apāmār, washing the face upto the ear and hands upto elbow and washing the legs upto the thighs are all included under the 'cleaning of the mouth' (38-40).

Rules for Bathing

This body is quite poluted. For its purification one should take bath in the river, natural pond, lake or in a well located in the monastry. Bath may also be taken with a wet piece of cloth or with sacred ash concentrating on God (40-41). After casting off the clothes worn, fresh clothes should be worn again. If anybody is unable to take bath in the pond, then he should scrab and clean his body from head to feet with the wet piece of cloth. Contemplation

आर्द्रेण शोधयेद् देहमापादतलमस्तकम् ।
शिवचिन्तापरं स्नानं [१६]यत्तत् स्वात्मीयमुच्यते ।।४३।।

भस्मनिर्माणविधिः

शिवाग्निभस्म [१७]सङ्ग्राह्यं पशूत्थं शुचि गन्धि च ।
कपिलायाः शकृत् शस्तं गृहीतं गगने पतत् ।।४४।।

न क्लिन्नं नातिकठिनं न दुर्गन्धं न [१८]चोषितम् ।
उपर्यधः परित्यज्य गृह्णीयात् पतितं शिवे ।।४५।।

पिण्डीकृत्य शिवाग्न्यादौ तत्क्षिपेन्मूलमन्त्रतः ।
अपक्वमतिपक्वं च सन्त्यज्य भसितं सितम् ।।४६।।

आदाय वाससाऽऽलोड्य भस्म देवि विनिक्षिपेत् ।
सुकृते सुदृढे शुद्धे क्षालिते प्रोक्षिते शुभे ।।४७।।

[१९]विन्यस्य [२०]मूलमन्त्रेण पात्रे भस्म विनिक्षिपेत् ।
तैजसं दारवं वापि मृण्मयं मेनकात्मजे ।।४८।।

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on Śiva is itself a great purifier and so it is regarded as the spiritual bath[1] (42-43).

Procedure for Making Sacred Ash

For the preparation of Śivāgni-bhasma (sacred ash prepared in Śivāgni)[2] the cowdung of pure odour specially of Kapilā cow should be collected before it falls on the ground (44). O Śive ! the cowdung should neither be very wet nor should it be too solid nor have bad odour nor should be stale. It should be collected from the middle, leaving the upper most and the lower portion (45). Round balls prepared from the cowdung should be put into the fire called Śivāgni chanting the original hymn. Over baked and unbaked balls should be cast aside and the white ash should be prepared from the remainder (46). O Goddess ! that white ash should first be filtered with a clean cloth and should be kept in an auspicious pot which is strong, pure and has duly been washed and wiped chanting the original hymn. O the daughter of Menakā ! the pot should be made of metal, wood or earth. This pot may also be made of other

अन्यद् वा शोभनं शुद्धं भस्मपात्रं प्रकल्पयेत् ।
क्षेमे देशे शुभे शुद्धे धनवद्भस्म निक्षिपेत् ।।४९।।

[२१]प्रस्थितो भस्म गृह्णीयात् स्वयं वानुचरोऽपि वा ।
न चायुक्तकरे दद्यान्नैवाशुचिकरे क्षिपेत् ।।५०।।

न च स्पृशेत नीचाङ्गैर्नोपेक्षेत न लङ्घयेत् ।
एवं शिवागमरतो भस्मसाधनमाचरेत् ।।५१।।

भस्मधारणविधि:

सकलीकृत्य तद्भस्म शिवपञ्चाक्षरं जपेत् ।
अग्निरित्यादिकैर्मन्त्रैः षड्भिराथर्वणोदितैः ।।५२।।

क्रमात् प्रमृज्य चाङ्गानि मूर्धादिचरणावधि ।
ततः पूर्वक्रमेणैव समुद्धृत्य च भस्मना ।।५३।।

सर्वाङ्गोद्धूलनं कुर्यात् प्रणवेन शिवेन वा ।
ततस्त्रिपुण्ड्रं देवेशि [२२]रचयेन्मूलमन्त्रतः ।।५४।।

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materials which is pure and fine and it should be kept in an auspicious, pure and benign place and should be preserved like wealth (47-49). In case of going out of the house, the sacred ash should either be carried by himself or by a faithful servant. It should never be handed over to an unworthy or non pious person (50). The sacred ash should neither be in contact with the lower portion of the body nor should it be crossed over by the legs and the sacred ash should thus be prepared by the adherant of the Śivāgamas (51).

Besmearing the Sacred Ash

The devotee should take the sacred ash for besmearing reciting the original hymn and 'Agniriti bhasma'[3] along with the six Ātharvaṇ hymns and should besmear gradually from the head to feet. Then the procedure of 'Bhasma-uddhūlan'[4] should be completed as stated before (53). O the Goddess ! besmearing the ash on the whole body should be performed reciting either the Praṇava or the original hymn. Then 'Tripuṇḍra'[5] (three horizontal lines drawn on the forehead by the three fingers) should be drawn reciting the original hymn (54). After attaining Śiva-consciousness Śivayoga should be

शिवभावं समभ्येत्य शिवयोगमथाचरेत् ।
कृत्यमित्येव निष्कामो यश्चरेद् वीरशैवकः ।।५५।।

शिवार्पितात्मा सततं न तेन सदृशः क्वचित् ।

भस्ममहिमा

भस्मच्छन्नः स एवाहं महापातकवानपि[२३] ।।५६।।

पापैर्विमुच्यते सद्यो मुच्यते च भवार्णवात् ।
रुद्राग्नेर्यत्परं वीर्यं तद्भस्म परिकीर्तितम् ।।५७।।

तस्मात् सर्वेषु कालेषु वीर्यवान् भस्मसंयुतः ।
भस्मसंन्दिग्धसर्वाङ्गो भस्मदीप्तत्रिपुण्ड्रकः ।।५८।।

भस्मशायी च पुरुषो भस्मनिष्ठ इति स्मृतः ।
भूतप्रेतपिशाचाद्या रोगाश्चातीव दुःसहाः ।।५९।।

भस्मनिष्ठस्य सान्निध्याद् विद्रवन्ति दिशो दश ।
भसनाद्भसितं प्रोक्तं भस्म कल्मषभक्षणात् ।।६०।।

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practised. Considering selflessly that it is his duty, the Vīraśaiva should ever surrender himself to Śiva. There is no one similar to him (55-56).

Glory of the Sacred Ash

The devotee covered with the sacred ash is Śiva himself even if he is a great sinner. He immediately becomes free from all the sins and is liberated from the ocean of the world (56-57). The supreme energy born out of Rudrāgni is known as the sacred ash. So, the devotee, smeared with the sacred ash, always remains powerful (57-58). The devotee whose whole body is glorified by smearing the sacred ash, 'Tripuṇḍrak' drawn with ash illumines his forehead, one who always sleeps on the sacred ash is considered to have full fidelity in sacred ash (58-59). Ghost, evil spirits, demons, diseases vanish all around from the proximity of the devotee who has smeared the sacred ash (59-60). As it makes a man glorified, it is called 'Bhasit', it extinguishes all the sins, so it is called the 'Bhasma', it imparts prosperity, so it is called the 'Bhūti' and as it

भूतिर्भूतिकरी यस्माद् रक्षा रक्षाकरी यतः ।
किमत्र बहुनोक्तेन भस्ममाहात्म्यकारणात् ।।६१।।

व्रती च भस्मना स्नाति सोऽहमेव न संशयः ।
परमास्त्रं च देवानां भस्मैतदहमेव हि ।।६२।।

रुद्राक्षमालाधारणम्

रुद्राक्षमालाभरणो भाले भस्मत्रिपुण्ड्रकम् ।
मुखे मन्त्रो गले लिङ्गं वीरमाहेश्वरः शिवः ।।६३।।

जटी मुण्डी शिखी वापि कीर्णकेशो दिगम्बरः ।
भाले भस्म गले लिङ्गं रुद्राक्षाभरणान्वितः ।।६४।।

शिवपञ्चाक्षरीयुक्तः सोऽहमेव महेश्वरि ।
वशी काषायवसनो निर्लज्जश्च दिगम्बरः ।।६५।।

वल्कली वा भवेद् दण्डी कुण्डी कौपीनपात्रवान् ।
यत्र यत्र मनो याति स तत्र विहरेत् सुखम् ।।६६।।

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provides protection, it is named as 'Rakṣā'[6] (60-61). What to say more on the subject ? It is because of the eminence of sacred ash that the devotee who besmears the sacred ash on his whole body, undoubtedly becomes Me (Śiva). This sacred ash is the main weapon of the God and is only my own form (61-62).

Wearing of Rudrākṣa Garland

The Vīra Māheśvara who wears garland of Rudrākṣa in his neck, draws 'Tripuṇḍraka' of the sacred ash on his forehead, chants the original hymn with his mouth and wears Iṣṭaliṅga in his neck is none but Śiva himself (63). O the great Goddess ! the yogī who has matted hair, either shaven or having crest or with the scattered hairs, naked, with the sacred ash on his forehead, wearing Iṣṭaliṅga in the neck, ornamented with the garland of Rudrākṣa, ever recitor of the Śiva-pañcākṣarī hymn, is none but Me, myself (64-65). Yogī who has control over his senses, clad in the saffron robe, devoid of shame, naked, wearer of the tree-skin, carrier of the sacred stick, vessel and the wearer of brief cloth, wanders happily wherever he likes (65-66). In a pleasant monastry or a canopy or a forest, sitted

पाणाविष्टलिङ्गपूजनम्

यत्र यत्र मनो रम्यमठे वा मण्डपेऽपि वा ।
वने वा सुसुखासीनः शुद्धवस्त्रसमावृतः ।।६७।।

पाणौ लिङ्गं प्रतिष्ठाप्य पाणिमन्त्रेण मन्त्रितम् ।
लिङ्गं शुद्धजलैः स्नाप्य शिवपञ्चाक्षरं जपेत् ।।६८।।

हस्ते पद्मं च सम्भाव्य तन्मध्ये पूजयेच्छिवम् ।
देवीं च लिङ्गनाले तु ध्यात्वा पुष्पाक्षतादिभिः ।।६९।।

पूजयेद् योगवान् सम्यक् षोडशैरुपचारकैः ।
पूर्वोक्तेनैव सम्पूज्य क्षीरतोया[२४]शनैरपि ।।७०।।

निवेद्य भक्तिसंयुक्तो[२५] विरक्तो[२६] वीरशैवकः[२७] ।
त्रियम्बकेन मन्त्रेण धारयेद् भक्तिपूर्वकम् ।।७१।।

विरक्तस्य भिक्षाटनविधानम्

एवं पूजां च निर्वर्त्य भिक्षाटनमथाचरेत् ।
भिक्षाहारी निराहारी भिक्षान्नं न प्रतिग्रहः ।।७२।।

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in a delightful posture, covered with a neat and pure cloth, having installed Iṣṭaliṅga on his palm, duly consecrated with the 'Pāṇi hymn' and anointing with pure water, yogī should recite Pañcākṣara hymn worshipping Iṣṭaliṅga on palm[7] (67-68). The palm should be assumed as the lotus and Iṣṭaliṅga should be installed in the middle of it and worshipped. Goddess should be contemplated in the middle of the Liṅga and should be worshipped properly by yogī and adored with the flowers, rice and the sixteen ingredients. After worshpping by the aforesaid procedure with milk, water etc. offering should be submitted devotedly to enable a Vīraśaiva to be a non attached devotee. On completion of the procedures, he should again wear the Iṣṭaliṅga devotedly chanting the 'Tryambaka hymn'[8] (69-71).

Rules of Begging for Renunciated

After completing the worship of Iṣṭaliṅga, the yogī should come out for begging. One who accepts the food as alms is considered to be observing fast and the food received in begging is

नित्यं भिक्षान्नभोजी च ह्युपवासफलं लभेत् ।
प्रत्यहं चन्द्रवारे वा कन्थादण्डसमन्वितः ।।७३।।

[२८]घण्टो वा जयघण्टो वा दण्डघण्टादिसंयुतः ।
प्रेरयित्वा रवैर्भक्तं येन केनापि शब्दतः ।।७४।।

विरक्तमागतं ज्ञात्वा गृही चान्नजलादिभिः ।
नमस्कृत्वादराद् दद्याच्छिव एवागतः स्वयम् ।।७५।।

तस्यान्नं भक्तिसंयुक्तो दद्याच्छङ्कररूपिणः ।
एवं पूर्वाह्नकाले तु विचरेद् वीरशैवकः ।।७६।।

देहपातान्तं वीरशैव एवमाचरेत्

वीरशैवमतं देवि देहपातान्तमाचरेत् ।
कृत्यमित्येव निष्कामो यश्चरेद् वीरशैवकः ।।७७।।

ममार्पितात्मा सततं न तेन सदृशः क्वचित् ।
दिवा भिक्षाशनं चैव सदा लिङ्गार्चनं तथा ।।७८।।

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not vitiated by the sin of accepting donation (72). Yogī obtains the fruit of observing fast if he regularly accepts the food from alms. Every day or on Monday yogī clad in 'Kanthā' and holding the stick in his hand, ringing the bell or big bell or bell attached with the stick, attracts the attention of the house holder devotee anyhow (74). The householder, after knowing the arrival of the renunciated yogī, should respectfully offer the food and water and should pay obeisance considering him as Śiva himself (75). He should dedicate food reverently to the yogī considering him as only the form of Śiva. Thus the renunciated Vīraśaiva should go round in the forenoon (76).

Conduct of Vīraśaiva Till His End

O Goddess ! thus the devotee should observe this Vīraśaiva vow till the end of his life. With this determination that he has to adhere to the aforesaid vow, he ever surrenders himself to me selflessly, none is equal to him in this world (77-78). Begging in the day, ever remaining absorbed in worshipping Iṣṭaliṅga are the two special injunctions prescribed for the Vīra Māheśvara (78-79).

वीरमाहेश्वराणां तु[२९] हीदमेव विशिष्यते ।
सायाह्ने लिङ्गपूजा तु शिवपञ्चाक्षरीजपः ।।७९।।
शिवलीलाकथालापः स वै माहेश्वरोत्तमः[३०] ।

वीरमाहेश्वराणां पञ्चयज्ञाः

शिवार्थं देहसंशोषस्तपः कृच्छादि नो मतम् ।।८०।।
शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ।
जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा ।।८१।।
रुद्राध्यायादिकाभ्यासो न चान्याध्ययनादिकम् ।
ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम् ।।८२।।

वीरमाहेश्वराणामष्टौ लक्षणानि

य एवं वर्तते योगी स वै माहेश्वरोत्तमः ।
अष्टधा लक्षणं देवि शिवधर्माधिकारिणः ।।८३।।
शिवभक्तेषु वात्सल्यं पूजायां चानुमोदनम् ।
स्वयमभ्यर्चनं चैव तदर्थं चाङ्गचेष्टनम् ।।८४।।

Worshipping Iṣṭaliṅga in the evening, chanting the Śivapañcākṣarī hymn and engaging himself in conversing about the glory of Śiva are the special features of the great Māheśvara (79-80).

Five-fold Sacrifice for Vīramāheśvara

Giving trouble to the body for the purpose of Śiva is known as 'Tapa', not only observing the 'Kṛccha' etc. vows.[9] Worshipping Iṣṭaliṅga is the real duty, not the performance of external rites and sacrifices (80-81). Recitation of the Pañcākṣara hymn, Praṇava hymn and the hymn of Rudrādhyāy is the real recitation and not the other discourses, meditation on the form of Śiva is the real meditation and not the meditation on the self (81-82).

Eight-fold Characteristics of Vīramāheśvara

Yogī who adheres to such conducts is a great Māheśvara. O Goddess ! there are eight-fold characteristics of śaiva devotees of such higher state, namely, maintaining affection for śaiva devotees,

तत्कथाश्रवणे भक्तिः स्वरनेत्राङ्गविक्रियाः ।
शिवानुस्मरणं नित्यं सर्वदा तदकैतवम् ॥८५॥

एवंलक्षणो म्लेच्छोऽपि मम प्रियः

एतदष्टगुणं चिह्नं यस्मिन् म्लेच्छेऽपि दृश्यते ।
स एवातिप्रियो भक्तो मम योगी स एव हि ॥८६॥

इति ते कथितं देवि कार्यं कर्मानुवर्तिनाम् ।
शिवाश्रमयुतानां च किं भूयः श्रोतुमिच्छसि ॥८७॥

इति श्रीपारमेश्वरतन्त्रे शिवाद्वैतसिद्धान्ते वीरशैवब्राह्मण्य[३१] निरूपणं नाम सप्तदशः पटलः [३२]समाप्तः ॥१७॥

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encouraging the worshippers of Śiva, worshipping Śiva, making efforts for collecting the accessories of worship, reverently listening to the narration regarding Śiva, distortion of voice, vision and other organs (due to overwhelming devotional feelings), regularly remembering the name of Śiva and abandoning the tendency of deception for ever (83-85).

Infidel Dear to Me if Possessing These Qualities

If the eight-fold signs are visible even in the persons belonging to other religions, such devotees are very dear to me and such yogīs are my own (86). O Goddess ! thus I have narrated the prescribed duties and the conducts of the devotees adept in observing the vows of Śivayogī. What more you want to listen ? (87).

Here ends the seventeenth chapter of Pārameśvaratantra advocating the Śaiva non-dualism and describing the 'Brāhmaṇya dharma' of Vīraśaiva order ‖ 17 ‖

Notes and References (in Sanskrit Text)

१. वन्दे–ग.।
२. प्रभो–ख.।
३. गत–क. ख.।

४. सत्–क. ख.।

५. च–घ. ङ.।

६. जपं तेषां–क. ग. घ. ङ.।

७. किमत्रेति पङ्क्तिद्वयं ज्ञानिन इति पङ्क्त्यनन्तरं विद्यते–ग. घ.।

८. शालिनः–क.।

९. गतः–ख.।

१०. कर्म–ख.।

११. च्छेद् गृहा–क.।

१२. कुर्यान्मलविसर्जनम्–कटि.।

१३. तथा–ख., ततः–ग. घ.।

१४. वारिणा–ख.।

१५. ततः–ख. ग. ङ.।

१६. यस्य–ख. ग. घ.।

१७. सङ्गृह्य–घ.।

१८. शोषि–ख.।

१९. 'तैजसं.......विन्यस्य' इति पङ्क्तिक्रमः–ग. घ.।

२०. विन्यसेत्–घ.।

२१. श्लोकयोः (५०–५१) विपर्यस्तः क्रमः–क.।

२२. अर्च–घ.।

२३. किकोऽपि वा–ख. ग. घ. ङ.।

२४. तोयैः शनैः–क.।

२५. क्ता–क. घ. ङ.।

२६. क्त्या–क., त्का–ङ.।

२७. शैविनः–क. घ. ङ.।

२८. श्लोकयोः (७४–७५) विपर्यस्तः क्रमः–ग. घ.।

२९. च–ग. घ. ङ.।

३०. जनः–ग. घ.।

३१. ब्राह्मणः–ग. घ. ङ.।

३२. नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. Process of sixfold and sevenfold bath have been described in the scriptures. See *Kūrma Purāṇa,* 2.18.10-16 and *Vijñāna Bhairava,* p. 134.
2. See *Siddhānta Śikhāmaṇi,* 7.3.
3. "अग्निरिति भस्म। वायुरिति भस्म। जलमिति भस्म। स्थलमिति भस्म। व्योम इति भस्म। सर्वं वा इदं भस्म" — *Bhasmajābālopaniṣad,* 1.3.
4. There are three procedures of besmearing the sacred ash — 'Bhasmasnāna', Bhasmodhūlana' and 'Tripuṇḍradhāraṇa'. In this process the sacred ash are being smeared by the fingers of the right hand keeping the ash on the left hand. In Uddhūlana the particles of ash are being smeared on all over the body. Tripuṇḍra is the drawing of three horizontal lines on the forehead by three fingers of the right hand.
5. "भस्मत्रिपुण्ड्रधारणविधि: सम्यगुक्तो बृहज्जाबाल-कालाग्निरुद्र-भस्मजाबालोपनिषत्सु, शैवे च विद्येश्वरसंहितायां चतुर्विंशाध्याये"।
6. See *Siddhānta Śikhāmaṇi,* VII. 4-6.
7. "लैङ्गे उत्तरभागे एकविंशतितमाध्याये—"पाणौ लिङ्गं विनिक्षिप्य दीक्षाकाले गुरु: शिवम्। येन स्तुवति तं मन्त्रं पाणिमन्त्रं वदन्ति हि।।" इत्यभिहितम्" इति स्व टिप्पणी।
8. "त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्। उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात्।।—*Taittirīya Saṁhitā,* 1.8.6.2.
9. See *Śiva Purāṇa,* Vāyavīya Saṁhitā, 1.32.3 and *Siddhānta Śikhāmaṇi,* 9.22-24.

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अष्टादशः पटलः

निर्याणयागविधानम्

राजशेखराय देवराजदेण[1]धारिणे
तेजसे सुखाय सच्चिदे नयावृतात्मने ।
नेजते परात्पराय निर्मलाय चेतसा
वाजिने [2]सदों नमः शिवाय शङ्कराय ते ।।१।।

देव्युवाच

चन्द्रशेखर विश्वात्मन् सर्वदृक् स्वदृगीश्वर ।
उक्तवानसि मे सर्वं[3] वीरशैवमतक्रमम् ।।२।।

श्रुतं त्वधिगतं देव रहस्यं मतसम्भवम् ।
इदानीं श्रोतुमिच्छामि यागं निर्याणसंज्ञितम् ।।३।।

नृषु लिङ्गिषु जीवत्सु कर्तव्यमुदितं त्वया ।
तेषां निर्याणसमये प्राणिनां क्रियते नु किम् ।।४।।

Chapter - 18

LAST RITES PROCEDURE

Śaṅkara whose forehead is adorned with the moon, who is the God of gods, who holds stag in his hand, who is illumined by the spiritual aura, who is the essence of bliss, existence and consciousness, the essence of rationality, immovable, transcendent, pure, abode of wisdom, conqueror of all, O Śiva-Śankara ! I again and again bow unto you (1).

Goddess enquires —

O Candraśekhara ! the soul of the universe, omniscient, self-conscious God ! you have narrated to me all the procedures of the Vīraśaiva discipline (2). O God ! I have listened to and understood the mystery of the Vīraśaiva religion. Now, I desire to listen to the prescribed procedure of the Niryāṇa yāga i.e. the last rites of the devotees (3). You have already explained the duties to be performed for

तेन वान्येन विश्वेश भक्तशिष्यसुतादिना ।
निर्याति लिङ्गिनो देहे किं वा कार्यमतः परम् ।।५।।

एतन्मे श्रद्दधानायै श्रोतुमादरतो वद ।
यच्छ्रुत्वा लिङ्गिनः सर्वे भवद्ध्यानपरास्तथा ।।६।।

ईश्वर उवाच

निर्याणसंज्ञकयागनिरूपणम्

शृणु देवि प्रवक्ष्यामि यागं निर्याणसंज्ञकम् ।
लिङ्गिनां मम भक्तानां मत्पदप्राप्तिसाधनम् ।।७।।

प्राणसंशये सति कर्तव्यनिर्देशः

रोगेण पीड्यते देवि जनस्य प्राणसंशये ।
लक्षणैरात्मबुद्ध्या च निश्चित्य भिषजा[४] मृतिम् ।।८।।

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the wearer of Iṣṭaliṅga in life time, now please tell me as what is to be done at the time of his death (4). O the God of the universe ! iṇ such circumstances what duty is to be performed by a wearer of Liṅga or by his devoted pupil, sons, etc. at the time of his death (5). I have got full faith in you, I desire to listen to your discourses with full reverence, after listening to which all the Liṅgīs may be absorbed in your meditation (6).

God replies —

Niryāṇa Yāga

O Goddess ! please listen carefully ! I am describing to you the details of the Niryāṇa yāga i.e. the last rites which is the means to achieve me for my devotees, the wearer of Liṅga (7).

Directives to be Followed at the Time of Death

O Goddess! one who is afflicted by a painful disease should either by observing the symptoms or by ascertaining it, by consulting the physician,assume the danger to his life (8). Abandoning the

विहाय लौकिकीं दृष्टिं देहपुत्रधनादिषु ।
भोगाशां च परित्यज्य ध्यायेन्मामेकमीश्वरम् ।।९।।

यदि देहबलं तस्य चोपवेष्टुं सुखासने ।
पूर्ववस्त्रादि सन्त्यज्य धारयेच्छुद्धमम्बरम् ।।१०।।

भस्मोद्धूलितसर्वाङ्गो धृतरुद्राक्षमालिकः ।
भक्त्या सम्पूजयेल्लिङ्गं पूर्ववत् प्रयतः शिवे ।।११।।

मौनध्यानसमायुक्तो निविश्य स्वस्तिकासने ।
हस्तावुत्सङ्ग आधाय नासाग्रे न्यस्तवीक्षणः ।।१२।।

शृङ्गाटके भ्रुवोर्मध्ये द्विदलाज्ञाम्बुजोत्तमे ।
ध्यायन्मां संस्मरन्नाम मनसा वचसा दृढम् ।।१३।।

लिङ्गं निक्षिप्य वदने यदि नोच्छिष्टभावना ।
सज्जिाकादि यथास्थाने धृत्वा लिङ्गं करेण वा ।।१४।।

यदि हस्तेन धृत्वा तु ध्यायेन्मामेकमीश्वरम् ।
चतुर्भुजमुदाराङ्गं शान्तं सर्वात्मकं शिवम् ।।१५।।

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worldly view under such circumstances, regarding the body, sons and the property etc. and discarding the expectations of enjoyment, the devotee should meditate on Me, the only God (9). If the strength allows, he should sit in the 'Sukhāsana' posture and should put on the new pure clothes after casting off the old ones (10). O Śive ! the devotee should smear the sacred ash all over the body, wear the garland of Rudrākṣa and should worship the Iṣṭaliṅga devotedly as earlier (11). He should first assume the posture of the 'Swastikāsana', keep his hands on his thighs, concentrate on the tip of the nose and silently be absorbed in meditating Śiva[1] (12). He should firmly concentrate on the Ājñā-cakra (having two petals) and meditate on Me remembering my name in thought and speech (13). If there is no sense of impurity arises at the time, the Iṣṭaliṅga should be kept in the mouth or it may be put in the casket or installed on the palm (14). If the devotee installs the Iṣṭaliṅga on the hand, he should meditate on Śiva having four hands, beautiful body, calm, all pervasive, assuming the postures of 'Vara' and 'Abhaya' with his hands and also holding the Trident in pious illumined lotus hand.

वराभयत्रिशूलेन पूतभास्वत्कराम्बुजम् ।
ध्यानाशक्तौ तु गिरिजे स्मरेच्छिवशिवेति माम् ॥१६॥
शयित्वापि स्मरेच्चित्ते त्वशक्तावुपवेशने ।
किमत्र बहुना देवि भक्त्या भक्त्या धिया धिया ॥१७॥
देहनिर्याणसमये स्मरेन्मामेवमद्रिजे ।

प्राणे विनिर्गते शिष्यः पुत्रो वौर्ध्वदेहिकं कुर्यात्

ततो विनिर्गते लिङ्गशरीरे लिङ्गधारिणाम् ॥१८॥
भक्तः शिष्योऽपि पुत्रो वा कुर्यात्तस्यौर्ध्वदेहिकम् ।
स्नात्वा [1]भूरिजलैर्देवि सचेलकमतन्द्रितः ॥१९॥
स्वयं विधाय लिङ्गस्य पूजां पूर्ववदाचरेत् ।
विभूतिच्छन्नसर्वाङ्गो रुद्राक्षमणिधारकः ॥२०॥
बहूदकेन शुद्धेन स्नापयेल्लिङ्गिनस्तनुम् ।
पञ्चाक्षरेण मन्त्रेण शतरुद्रानुवाकतः ॥२१॥

O the daughter of the mountain ! if he is unable for proper meditation, he should only remember and recite my name, 'Śiva' continuously (15-16). If he is even unable to assume the sitting posture, then he should only remember and recite the name 'Śiva' in sleeping posture (17). O Goddess ! what to speak more ! that devotee should devotedly meditate on Me and contemplate with full awareness during the time of expiry (18).

Duties for Son and Pupil at the Time of Departure

The disciple and the son of the Liṅgī should perform the last rites after his departure. O Goddess ! the performer of the last rite should take bath carefully with sufficient water and worship the Iṣṭaliṅga as per the prescribed procedures (18-19). He should besmear the sacred ash throughout the body, wear the garland of Rudrākṣa and gem and should bathe the body of the deceased Liṅgī with sufficient pure water (20). Reciting the Pañcākṣara hymn, the Ṣatarudra hymn[2] or the other verses concerning Rudra, the performer of the last rite along with the other respectable wearers of Liṅga should consecrate the body of the Liṅgī with four, five, ten, eight or with the water of one to one thousand of

रौद्रैरन्यैर्महास्तोत्रैर्महान्तो लिङ्गिनः परे ।
चतुः पञ्च दशाष्टौ वा यथाबन्धुसमृद्धितः ॥२२॥
एकमादिसहस्रान्तैरभिषिञ्चेद् घटोदकैः ।
गुरोर्वृद्धस्य चाज्ञस्य भक्तस्य सुधियो मम ॥२३॥
पादोदकेन शुद्धेन देहं समभिषेचयेत् ।
उद्वर्त्य भस्मनोद्धूल्य चोपविश्य शुचिस्थले ॥२४॥
अलङ्कुर्वीत तं देहं रुद्राक्षैरथ शक्तितः ।
गन्धैः सुगन्धिसंयुक्तैरालिप्य तनुमादरात् ॥२५॥
पुष्पैः सुगन्धिमालाभिर्वस्त्रैश्चीनाम्बरादिभिः ।
समलङ्कृत्य तं देहं धूपाद्यैर्धूमयेद् बहु ॥२६॥
सम्पूजयेन्मृतं देहं लिङ्गिनं लिङ्गवत् प्रिये ।

लिङ्गिदेहवाहनार्थं विमानं कारयेत्

अथ तद्वाहनार्थाय विमानं कारयेद् दृढम् ॥२७॥
चतुर्द्वारसमायुक्तं त्रयमेकं तु वा शिवे ।
चतुःपादं चतुःस्तम्भमुन्नतं शिखरान्वितम् ॥२८॥

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pots according to the capacity of his intimate associates (21-22). The consecration of the Guru, old man even if he is ignorant or wise, may be performed only with the sacred water of the feet (23-24). The body of the deceased first should properly be wiped, the sacred ash should be sprinkled all over the body and kept in a clean place in sitting posture and is to be adorned with the Rudrākṣa as per his capacity (24-25). Then sweet odour along with the paste of sweet smelling herbs should be smeared on the body with full respect. Again the body should also be adorned with flowers, incenses, garlands, clothes and the silken clothes and sufficient incense powder should be burnt. O dear ! there after the body should properly be worshipped like an Iṣṭaliṅga (25-26).

Carrier for the Body of Liṅgī

Now, a strong carrier should be prepared for carrying the dead body. O Śive ! this carrier may have either four or three doors and should have four stands and also four pillars alongwith a high pinnacle

अलङ्कृतं सुवस्त्राद्यैर्यथाविभवविस्तरम् ।
मालिकाभिः सुगन्धीभिर्दर्पणैर्मणिचामरैः ।।२९।।

केतुभिश्च पताकाभिरलङ्कुर्याद् विमानकम् ।
तद्विमानं स्पृशन् कर्ता जपेत् पञ्चाक्षरं शुभम् ।।३०।।

सहस्रमष्टोत्तरं वा शतमेकादशापि वा ।
मूलेनोङ्कारयुक्तेन विमाने स्थापयेच्छवम् ।।३१।।

समाधिस्थले सोत्सवं विमानं नयेयुः

यथा समाधौ निविशेत् तथैव स्वस्तिकासने ।
करावुत्सङ्गयोः क्षिप्त्वा बध्नीयाद् रज्जुभिर्दृढम् ।।३२।।

चत्वारो लिङ्गिनो वृद्धा 'ज्ञानभक्तितपोवृताः' ।
वहेयुर्भुजशीर्षेषु विमानं शवसंयुतम् ।।३३।।

मूलमन्त्रं जपन्तस्तु 'नयेयुः रवटं प्रति ।
आन्दोलिकाद्यैर्विभवैः शिवपञ्चाक्षरं स्मरन् ।।३४।।

(27-28); and that carrier should be decorated with the beautiful clothes etc. according to the prosperity of the performer (29). It should also be decorated with the sweet odoured garlands, mirrors, gems, beautiful fans, banners and legs (30). The performer of the last rite should touch the carrier and recite the auspicious Pañcākṣara hymn one thousand times, one hundered eight times, one hundred times or eleven times and should install the body in the carrier reciting the original hymn adding Praṇava as per his capacity (31).

Procession of Carrier Towards the Place of Samādhi

The body of the deceased should be kept in the posture of 'Svastikāsana' as it is in Samādhi, both the hands should be kept on the thighs and should properly be bound by the strong ropes (32). Four old wearers of Liṅga who have duly been purified by wisdom, devotion and penance should carry the carrier alongwith the dead body reciting the original hymn to the newly dig pit. Other people should also accompany with Āndolikā etc. the signs of prosperity reciting the Pañcākṣara hymn (33-34). Many auspicious musical instruments should be played

मङ्गलार्थानि वाद्यानि वादयन्तस्त्वनेकशः ।
भेरीतुर्यमृदङ्गादि यथाविभवविस्तरम् ॥३५॥
सङ्गीतस्तोत्रनृत्यानि जपन् पञ्चाक्षरादिकान् ।
वाचयेच्छतरुद्रीयमुत्सवं साधयेद् बहु ॥३६॥
लिङ्गिभिर्बहुभिर्जुष्टं गजस्यन्दनपङ्क्तिभिः ।
ग्रामात् प्राचीमुदीचीं वा दिशं समुपनीय तत् ॥३७॥

पुण्यदेशे गर्तनिर्माणम्

पुण्यदेशे नदीतीरे बहुवृक्षवनेऽपि वा ।
गिरावारामभूभागे विल्वमूले मठेऽपि वा ॥३८॥
शिवालयोपकण्ठे वा जीर्णगोष्ठे चतुष्पथे ।
सुकरं लभ्यते यत्र चाश्रमे वा तपस्विनः ॥३९॥
खातयित्वावटं भूमौ श्लक्ष्णं व्यायामविस्तृतम् ।
रहितं शर्कराग्रावकण्टकाशुचिबाधकैः ॥४०॥

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alongwith the Bherī, Tūrya, Mṛdaṅga according to the prosperity of the performer (35). Many people should accompany for taking the carrier to the desired place singing, praising, dancing and reciting original hymn etc. and also reciting the hymn of Śatarudra making it an occasion of celebration (36). Accompanied by the series of elephants, horses, cart etc. and many Vīraśaiva Liṅgīs, the carrier should be taken to the east or north of the village (37).

Digging of Pit in a Sacred Place

Pit should be dug in an auspicious place at the bank of river, in a forest full of trees, near a hill, in a garden, beneath the bilva-tree, in a monastery, in the proximity of Śiva temple, in an old and worn cowshed, near a road-crossing or in a hermitage of an ascetic, wherever a place is easily available (38-39). Samādhi should be dug in accordance with the length and breadth of the deceased and the surface of the pit should be made plane, sandless, stoneless, thornless and devoid of anything polluted (40).

गर्तप्रमाणादिनिर्देशः

मृतदेहप्रमाणेन गार्तागाधा विधीयते ।
नव वा सप्तपादं वा गतप्राणस्य देहिनः ।।४१।।

तन्न्यूनमधिकं वा चेत् कर्तुरायुष्यसंक्षयः ।
गर्तस्यान्तः पूर्वभागे दक्षिणे चोत्तरेऽपि वा ।।४२।।

[९]पञ्चपादप्रमाणेन सूक्ष्मान्तरवटं चरेत् ।
पञ्चपादप्रमाणेन विस्तारं चतुरस्रकम् ।।४३।।

तन्मध्ये वेदिकां कृत्वा त्रिपादं चतुरस्रकम् ।
प्रथमस्यायतं [१०]दीर्घं सोपानस्यैकपादकम् ।।४४।।

कुर्याद् दीर्घं द्वितीयस्य द्विपादं चायतं तथा ।
तृतीयस्यायतं दीर्घं त्रिपाद[११]मुपकल्पयेत् ।।४५।।

भित्तौ त्रिकोणसंयुक्तं दीपमालासमन्वितम् ।
नवघातं त्रिकोणं च व्यायामं च त्रिपादकम् ।।४६।।

अवटे मृतदेहनिक्षेपः

एवमेवावटं कृत्वा देहं तत्र विनिक्षिपेत् ।
सम्प्रोक्ष्य मूलमन्त्रेण मूलेनैवावटान्तरे ।।४७।।

Dimension of the Pit

The depth of the pit should be of nine or seven steps of the deceased (41). If it is less or more, it shortens the logevity of the performer. Another pit should be constructed inside the wall of the pit in the direction of the east, south or north from the pit. The pit should be square and of five steps length (42-43). In the middle of it, there should be a square pedestal of three steps length. For going down into the pit, three steps should be constructed. First step should be of one foot measurement, second should be of two feet measurement and the third one should be of three feet measurement (44-45). Inside the pit, there should be a triangular pit for keeping the series of lamps. There should be nine divisions in this triangular space and its measurement should be of three feet standard (46).

Keeping the Dead Body into the Samādhi

Now, the dead body should be lowered into the pit thus constructed. The dead body should first be sanctified by the original hymn and then

प्रवेशयेयुस्तं देहं गुरुज्येष्ठादयः परे ।
पुनः सम्पूजयेद् गर्ते धूपाद्यैरुपचारकैः ।।४८।।
यथा सम्पूजयेल्लिङ्गं तथैव परमेश्वरि ।
केचिद् भिन्दन्ति[१२] शिरसि नारिकेलफलं तथा ।।४९।।
केचिन्नेच्छन्ति तद्युक्तमुभयं मम सम्मतम् ।

पत्नीसहगमनविधानम्

[१३]सकलत्रो यदि भवेदनुगन्तुमियेष सा ।।५०।।
तामप्यावेशयेद् [१४]भर्तुर्वामे वा[१५] सम्मुखेऽपि वा ।
यद्यन्या दक्षिणे चेष्टा बह्व्यश्चेताः [१६]पृथक् पृथक् ।।५१।।
एकस्मिन्नवटे सर्वा निखनेत् तादृशं वटम् ।
यद्यासंस्ताश्च भोगार्था ह्यवटेषु पृथक् पृथक् ।।५२।।
निखनेद् गन्तुमिच्छेरन्निति शास्त्रविनिश्चयः ।

गर्भिण्यादिसहगमनप्रतिषेधः

गर्भिणी यदि सा चेत्तु तथा पुत्रवती सती ।।५३।।

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kept inside the pit by Guru of the respectable person of the family reciting the original hymn again (47-48). O the great Goddess ! then the dead body should be worshipped in the pit with the incense and other accessories like an Iṣṭaliṅga (48-49). Some break the coconut on the head of the dead body and some do not do it. I agree to both (49-50).

Procedure for Burial of Wife Along with Husband

If the wife desires to accompany her husband, then she should be buried in the same pit in the sitting position either in front or on the left side of her husband (50). If the person has second wife, she should be buried in the southern direction of her husband. In case of numerous wives, all of them should be buried separately in the same pit (51). The pit thus dug, should have sufficient space for all of them. If he has kept many mistresses for enjoyment and they intend to accompany the person, separate pits for them should be dug, this is the injunction of scriptures (52-53).

न म्रियेत तदा देवि मृता चेद् भ्रूणहा भवेत् ।
उन्मत्ता पतिता भ्रष्टा रुग्णा भीता च जारिणी ।।५४।।
दूरस्था सूतिका वेश्या पतिदुष्टा रजस्वला ।
बालपुत्रवती बाला बहुपुत्रवती जडा ।।५५।।
ईदृग्विधास्तरुण्यश्च न म्रियन्ते कदाचन ।
तासां वक्त्रेषु लिङ्गानि तत्तद्देहगतानि च ।।५६।।
रहितेषु च ताम्बूलं निक्षिप्य निखनेद् दृढम् ।

गर्तपूरणम्

सैन्धवेन समापूर्य लवणेनाशिखान्ततः ।।५७।।
सङ्घट्य सुदृढं शेषमापूरयेन्मृदा ।
भस्मना विल्वपत्रैर्वा मुखमाच्छाद्य यत्नतः ।।५८।।
यद्यल्पं पूरयेद् देवि लवणेनावटान्तरम्[१७] ।
स देहः पूतिगन्धः स्यात् तेन वंशक्षयो भवेत् ।।५९।।

Prohibition for Burial of Pregnant Wife

O Goddess ! if the wife is pregnant or has a child, then she should not leave her body along with her husband. If she does it, then she is liable for the sin of abortion (53-54). Lunatic, wretched, corrupt, diseased, scared, whore, woman living in a distant place, woman who has had recently a child, prostitute, separated from husband, menstruated, mother of infant, immatured girl, woman having many children, imbeciles and young belle should not be engraved along with their husbands (54-56). The Iṣṭaliṅga of the woman who is burried along with her husband should be kept in her mouth. In the absence of Iṣṭaliṅga, the betel leaf is to be kept in her mouth and should firmly be established in the pit (56-57).

Filling up the Grave

The dead body should fully be covered with the salt up to the head, then the salt should strongly be pressed with the legs and the remainder should be filled up with the earth. The face of the deceased should carefully be covered either with the sacred ash or with the bilva leaves

यदि क्लिद्येत क्रिमिभिर्जम्बुकादिभिराखुभिः ।
खन्यते गन्धलोभेन कर्तृगोत्रक्षयो भवेत् ॥६०॥

पादैः सङ्घट्य सङ्घट्य दृढं भूमिवदाचरेत् ।
न पूरयेच्छिलाद्यैस्तु हृद्यमृत्तिकयैव हि ॥६१॥

यदि न्यूनो भवेद् भूमेर्गर्तः पूर्तिप्रमाणतः ।
कर्तुर्भवेन्महारोगः सन्तानं नैव सम्भवेत् ॥६२॥

समाधिनिर्माणम्

भूम्या सम्मितमापूर्य कुर्यादुपरि वेदिकाम् ।
पौरुषेण प्रमाणेन तदर्धार्धमथापि वा ॥६३॥

गर्तद्विगुणमानेन परितः पृथिवीतले ।
चतुरस्रां वर्तुलां वा मेखलात्रितयान्विताम् ॥६४॥

श्लक्ष्णां कुर्याल्लेपनाद्यैरलङ्कुर्यात् तथोपरि[१८] ।
तोरणं परितो बद्ध्वा यथा सच्छायशीतलम् ॥६५॥

(57-58). O Goddess ! if the grave is scarcely filled up with the salt and bad odour starts emitting, then the progeny of the deceased will be destroyed (59). If the worms attack on the dead body, the animals like jackel etc., are attracted by the bad odour and dig the body and devour it, then the progeny of the performer of the last rite is destroyed (60). So, the grave should be established by repeatedly applying pressure by the legs. The grave should be filled up by the soft earth alone and not by hard stones etc. (61). If the grave is scarcely filled up and is not in accordance with the procedure laid down, then the performer of the rites will suffer from incurable disease and will be devoid of progeny (62).

Construction of Samādhi

The ground should be levelled and then Samādhi should be constructed on it. The Samādhi should be of the dimension of one 'Pauruṣa'[3], its half or one fourth (63). The dimension of the Samādhi should be double the size of the pit and should be constructed on the surrounding ground. It may either be square or circular and should be adorned with the three girdles (64). It should be made smooth by smearing and adorned with arch gaṭeway and surrounded with thread.

काकादिविनिवृत्त्यर्थं पताकाध्वजकेतुभिः ।

मृण्मयप्रेतलिङ्गस्थापनम्

वेदेरुपरि कुर्वीत मध्ये लिङ्गं च मृण्मयम् ।।६६।।

तल्लिङ्गं प्रेतलिङ्गं स्यान्न पूजा न च वन्दनम् ।
लिङ्गं तात्कालिकं देवि दीक्षान्ते पुनरन्यतः ।।६७।।

समाधेर्वामभागे तु लिङ्गं पाषाणसम्भवम् ।
संस्थाप्य पूजयेन्नित्यं वृषभं मम शैलजे ।।६८।।

शिवालयनिर्माणम्

लिङ्गाभिषेकतीर्थं तु पाणिपीठात् समाधिगम् ।
एवं संस्थाप्य देवेशि तत्र कुर्याच्छिवालयम् ।।६९।।

तत्र पूजनक्रमः

यथा लिङ्गं तथा कुर्यात् पाणिपीठं यथा तथा ।
यथा पूजा तथा पूजा नियमस्थो यथा तथा ।।७०।।

Then a canopy should be arranged over head to keep it cool and the flag, banner etc. should be tied up above the Samādhi for the portection from the crow etc. (65-66).

Installation of Preta-liṅga Made of Earth

A liṅga made of earth should be installed in the middle of Samādhi. O Goddess ! this liṅga is called 'Preta-liṅga'. It is neither worshipped nor prayed. It is a provisional liṅga. After the fulfilment of the last rites, a new liṅga is installed (66-67). O my dear, the daughter of the mountain ! a liṅga and bull made of stone should be installed on the left side of the Samādhi and should be worshipped regularly (68).

Construction of the Śiva-Temple

O Goddess ! assuming that the Iṣṭaliṅga which was installed on the palm-seat, is now being installed on the samādhi, a temple of Śiva should be constructed (69).

Procedure of Worship

This Iṣṭaliṅga should be installed and worshipped in the same way as it is done for the Liṅga installed on the palm-seat and the same

धूपदीपोपहारादिनित्यकर्मवदेव तत् ।
प्राणान्मन्त्रेण संस्थाप्य लिङ्गे मूलेन मन्त्रतः ।।७१।।
जपेत् पञ्चानुवाकांश्च द्विषट्कं मूलमन्त्रतः ।
शतरुद्रीयमावृत्त्य पयोभिः सम्भवेद् यदि ।।७२।।
शुद्धैः स्वच्छजलैर्वापि शक्त्या लिङ्गेऽभिषेचयेत् ।
दोषायैव महेशानि मुख्ये शक्तौ[१९] गुणाश्रयः ।।७३।।
[२०]तत्तच्छक्त्यनुसारेण विधिरेष विकल्पितः ।
गीतवादित्रनृत्यादि विभवे सति कारयेत् ।।७४।।
दीपान् प्रज्वालयेद् देवि मेखलात्रितयेऽपि च ।
चणकान्नारिकेलानि कदली[२१]क्षुभिरेव च ।।७५।।
तिलांश्च क्षालितान् शुद्धान् मिश्रीकृत्य समर्पयेत् ।
पञ्चभक्षमपूपादि यथाविभवविस्तरम् ।।७६।।

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procedure of worship should be followed (70). Incense, lamp and other offerings are also submitted as it is done in the regular worship. The rite of the assumption of divinity should be performed reciting the original hymn and at the sametime 'Pañcānuvāk'[4] hymns should be recited twelve times along with the original hymn again (71-72). Further, if possible the hymns of 'Śatarudrādhyāy' should be chanted while consecrating it with the milk (73). Thereafter the Iṣṭaliṅga is to be bathed with the pure water as far as possible. O the great Goddess ! one should perform these rites according to his own capacity and not less, otherwise it is considered a lapse (73). This provision has been made keeping in veiw the common man. Prosperous person should make arrangement for the music, dance etc. on this occasion (74). O Goddess ! lamps should be kindled on all the three steps and the gram, coconut, banana, sugarcane should also be kept there (75). Duly washed and pure sesamum seeds are to be mixed up to prepare the five kinds of eatable 'Apups' etc. to the best of his capacity (76).

वेदिकापूजनक्रमः

आनैवेद्यान्तमाकल्प्य पूजयेद् वेदिकां ततः ।
सद्योजातादिभिः[२२] पञ्चमन्त्रैरीशानमादितः ॥७७॥

चतुर्दिक्षु चतुर्भिश्च उपर्यन्तेन पूजयेत् ।
दिक्पालानष्टदिक्ष्वष्टौ पुरतो नन्दिकेश्वरम् ॥७८॥

दुर्गां विनायकं वीरभद्रं पश्चिमपार्श्वयोः ।
हुण्डं तुहुण्डं मार्तण्डं प्रचण्डं चण्डमेव च[२३] ॥७९॥

महाबलं बलं चैव प्रबलं रुद्रपार्श्वगान् ।
अष्टदिक्ष्वर्पयेदष्टौ मध्यमायां यथाक्रमम् ॥८०॥

नन्दिभृङ्गिरिटीन् [२४]तुण्डिं मोदामोदप्रमोदकान् ।
पूजयेदादिमे वृत्ते मूलमन्त्रेण सर्वतः ॥८१॥

पूजान्ते नैवेद्यादिसमर्पणम्

समाप्य पूजां लिङ्गस्य भूरिदानानि कारयेत् ।
नैवेद्यशेषं ताम्बूलं वस्त्रद्रव्यादिभिः शिवे ॥८२॥

Worship of the Sacred Dais

After submitting the offerings, the dais should be adored with the Sadyojāta etc. five hymns. Worship should be performed in the upper direction reciting the Īśāna hymn and in east and other directions reciting the Tatpuruṣa and other hymns. Eight protectors of the direction should be worshipped in eight directions and Nandikeśvara should be worshipped in front of the Liṅga (77-78). Goddess, Vināyaka and Vīrabhadra are to be worshipped in the west and its two sides. Huṇḍa, Tuhuṇḍa, Mārtaṇḍa, Pracaṇḍa, Caṇḍam, Mahābala, Bala and Pramatha called the associates of Rudra are to be adored in the middle as prescribed and Nandi, Bhṛṅgi, Riti, Tuṇḍi, Moda, Āmoda and Pramoda also are to be adored reciting the original hymn (79-81).

Submission of Offerings After the Worship

O Śive ! sufficient donations should be offered after the culmination of the worship of Liṅga and the remainder of the offerings like betel

विभज्य दद्यादेकत्र चागतान् भक्तलिङ्गिनः ।
विचारयेत् तदा देवि लिङ्ग्यलिङ्गिविभेदनम् ।।८३।।

ते सर्वे ईश्वराः सत्यं विभवे सति दीयताम् ।
विशेषेणार्चयेत् तत्र शिवभक्तं च लिङ्गिनम् ।।८४।।

दक्षिणावस्त्रपूजाद्यैर्भोजयेल्लिङ्गिनां शतम् ।
न स्नायान्न स्मरेत् स्पृष्टिं नाशौचं नाशुभं तु वा ।।८५।।

अमङ्गलं न कर्तव्यं यतो लिङ्गी शिवोऽस्म्यहम् ।
दशैकं वा यथाशक्ति विभवे भूरिभोजनम् ।।८६।।

गोदनानि प्रकुर्वीत भूहिरण्यादि शक्तितः ।
कन्यादानानि द्रव्यं दद्याद् योग्याय[२५] चार्थिने ।।८७।।

लिङ्गमुद्राङ्कितवृषभविसर्जनम्

विसर्जयेच्च वृषभान् लिङ्गमुद्राङ्कितान् शुभान् ।
प्रत्यहं चार्चयेदेवं मासमेकं निरन्तरम् ।।८८।।

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leaves, clothes, money etc. should be distributed among the present Liṅgī devotees (82). O Goddess ! no differentiation should be made between the Liṅgī and non-Liṅgī in distributing the offerings. All those who are present there are like God and should be offered according to one's capacity (82-84). The Liṅgī devotee should specially be worshipped here. They should be adored with the gifts, clothes etc. and one hundred Śivayogīs should be fed properly (84-85). He is not vitiated by non-bathing, touch, impurity, non-pious and inauspiciousness, as such Liṅgī is Śiva himself. He should fully satiate with food one or ten persons to the best of his capacity (85-86). He should donate cows, land, gold etc. as per his capacity. He should offer his daughter along with sufficient wealth to the worthy person (87).

Abandoning of the Bull Duly Scribed with the Sign of Liṅga

Then he should abandon the bull, duly scribed with the auspicious sign of Liṅga on it and regularly worship the bull for one month[5] (88).

पक्षं च दशरात्रं वा त्रिरात्रं वानुपूजयेत् ।
न दीक्षानियमः कर्तुर्ब्रह्मचर्यादि सुन्दरि ।।८९।।

स्त्रीसङ्गमात्रमुत्सृज्य सर्वं पूर्ववदाचरेत् ।
अभ्यङ्गमैच्छिकं देवि ताम्बूलं सर्वसम्मतम् ।।९०।।

लौकिकं गन्धपुष्पादि यथायोग्यं समाचरेत् ।

निर्याणयागकर्तव्यानि

यावती क्रियते दीक्षा यागे निर्याणसंज्ञिते ।।९१।।

तावत् सन्तर्पयेन्नैरन्नार्थी यः समागतः ।
न जातिभेदं विमृशेदाचाण्डालान्तमीश्वरि ।।९२।।

अगोचरश्व[२६]काकानां दद्यादन्नरसादिकम् ।
वृषभेभ्यो यथाशक्ति दद्यादन्नरसादिकम् ।।९३।।

दीक्षान्ते भोजयेत् सम्यक् शतमष्टोत्तरं परम् ।
सर्वदा दश शक्तो वा दीक्षान्ते सर्वदा चरेत् ।।९४।।

O the graceful ! the bull may be worshipped either for fifteen days, ten days or for three days and there is no injunction for adhering to the rules of initiation and the vow of celibacy etc. (89). He only should abandon the contact with woman and may continue doing other deeds as before. O Goddess ! during this period messaging with oil is volitional where as accepting betel leaves is common for all. He may use the incenses and flowers etc. according to his desire as prevalent in society (90-91).

Duties in Niryāṇa Yāga

As long as the performer of the Niryāṇa yāga is in the process of the rites of the yāga, is obliged to satisfy anybody who demands food. O Goddess ! there should not be any discrimination of caste, even if the visitor is a discarded out caste (Cāṇḍāl) (91-92). Delicious food should be offered to crows, dogs and other invisible beings. Delicious food should also be offered, as per capacity, to the bull and at the end of the ceremony 108 great Liṅgīs should properly be served the food. In any case, at least ten Liṅgīs should be entertained with food after the end of the ceremony to the best of the capacity (93-94). If the performer is still

अथवा यद्यथाशक्तिश्चैकं वा प्रेतलिङ्गकम्[२७] ।
द्रोणपुष्पैश्च दूर्वाभिर्विल्वापामार्गपाटलैः ॥९५॥
करवीरोत्पलैः पद्मैर्यथासम्भवमर्चयेत् ।
प्रत्यब्दमागते सिद्धिदिवसे तु विशेषतः ॥९६॥

पूजयेद् वेदिकां भक्त्या लिङ्गवल्लिङ्गवान् धिया ।
मासर्तुपक्षवारादौ यथाशक्ति समर्चयेत् ॥९७॥
शक्तश्च प्रत्यहं देवि पूजनं तूत्तरोत्तरम् ।

आरामादिनिर्माणम्

स्वशक्त्या भूमिमाक्रम्य भित्त्या वा कण्टकादिभिः ॥९८॥
कृत्वारामं यथाशक्ति पूजयेत्[२८] पुष्पवाटिभिः ।
द्रोणि[२९]रुद्रजटीविल्वकरवीरांश्च[३०] मारवम् ॥९९॥
अन्यानि गन्धपुष्पाणि तत्र सम्पादयेच्छिवे ।
वेदिं च पूजयेन्नित्यमन्यलिङ्गार्थमाहरेत् ॥१००॥

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incapable of performing the aforesaid offering, he should satisfy only one with food. The performer should worship the Iṣṭaliṅga installed on the samādhi with the flowers of Droṇa, Dūrvā, Bilvaleaves, Apāmārga, Pāṭal, Karavīr, blue lotus, Lotus etc. as far as possible (95-96). Worship should be performed every year on the day of attaining Śiva-hood by the deceased specially. The dais on which the Liṅga is installed is to be worshipped by the performer with the understanding that this is the Liṅga itself (96-97). O Goddess ! worshipping it every month, season, fortnight or on a particular day of the week or everyday is considered gradually superior (97-98).

Construction of Garden

The performer should first arrange for a land according to his capacity, then construct a boundary either of earth or of the thorns and prepare a garden. He should worship Liṅga with the flowers grown in this garden (98-99). O Śive ! he should grow the Droṇa, Rudrajati, Bilva, Karvīr, Māru and other sweet odoured flowers there (100). He

स्वयं च क्षितिपालाय दद्यादिष्टं तथाखिलम् ।
यथाशक्त्यर्चयेद् वेदिं विशेषेण च पर्वसु ।।१०१।।

उत्सवं नृत्यगीतादि जागरादि स्वभक्तितः ।

निर्याणयागफलश्रुतिः

निर्याणयोगिनां सिद्धिं गतदेहं च लिङ्गिनम् ।।१०२।।

अनुगच्छेज्जनो यावत्तावत् कैलासवासदम् ।
ये पश्यन्ति विमानाग्रं लिङ्गिनिर्याणसाधनम् ।।१०३।।

साक्षात् कैलासशिखरं किन्तु लिङ्गी शिवोऽस्म्यहम् ।
[31]प्रदर्शयन्ति ये दीपान् धूपान् घण्टाध्वनीनपि ।।१०४।।

प्राध्माय जलजान् भक्त्या ते कैलासनिवासिनः ।।१०५।।

प्रत्युद्गम्य[32] नराः प्रेतं चाभिष्टूय प्रशंस्य च ।
देहेन शिवतादात्म्यमात्मना सह यान्ति ते ।।१०६।।

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should regularly worship the dais (of the samādhi) with these flowers and collect the flowers also for the worship of Iṣṭaliṅga. If he alone is not able to protect the garden, then he should hire someone and pay him remuneration. He should regularly worship the Samādhi as far as possible, specially on festival days when celebrations like dance, music and other pious activities should be performed for the whole night with devotion (101-102).

Virtuous Results of Niryāṇa Yāga

On the occasion of the procession of the attainment-day of the deceased Liṅgī, the person who follows the process, obtains the eligibility to reside in Kailāśa for the same period that he spends in procession (102-103). One who has the direct sacred vision of the carrier of the deceased Liṅgī, actually have the vision of the apex of the mount Kailāśa, as the Liṅgī is my own form. Those who exhibit lamps, incenses, ring the bell or blow the conch shell with devotion in this procession become the inhabitants of the mount Kailāśa (104-105). Person who goes in front of the procession praising the deceased spirit, attains the oneness with Śiva, even in the body (106). The person who

वेदिं प्रदक्षिणीकृत्य त्रीण्येकादश शक्तितः ।
भूमिं प्रदक्षिणीकृत्य यत्फलं तदवाप्नुयात् ।।१०७।।

भुक्त्वा तद्वेदिनैवेद्यं भक्ष्यादीक्षुफलादि यत् ।
भक्षयित्वा स देहान्ते जायते चन्द्रशेखरः ।।१०८।।

अत्र वक्ष्यामि ते देवि रहस्यं न प्रकाशय ।
नन्दिस्कन्दगजास्यादीन् नापि बोधय वल्लभे ।।१०९।।

कार्तिकमासविशेषविधि:

प्राप्ते तु कार्तिके मासे नक्ताशी नियतव्रतः ।
प्रत्यहं पूजयेद् वेदिं द्रोणविल्वैस्तिलाक्षतैः ।।११०।।

सहस्रनामभिर्मूलमन्त्रेण यदि वार्चयेत् ।
जपेद् द्विषट्सहस्रान्तं शैवं पञ्चाक्षरं मनुम् ।।१११।।

पञ्चवक्त्रश्चतुर्वक्त्र एकवक्त्रः स एव हि ।
यदि [33]चेच्छेत कैलासमपि तेन तृणायते ।।११२।।

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takes round of the Samādhi three times or eleven times, obtains the same results which one obtains from going round the earth (107). The person who eats the offerings of the Samādhi including the sugarcane, fruits etc. becomes Candraśekhara after death (108). O dear ! I am narrating to you a very secret mystery. Please do not disclose it to anybody, not even to Nandī, Skanda and Gaṇeśa etc. (109).

Special Procedures in Kārtika

On the onset of the month of Kārtika, devotee observing the vow of taking the meal only at night should worship regularly the Samādhi with the flower of Droṇa, leaves of Bilva, seeds of sesamum and rice etc. (110). If he worships reciting the thousand names of Śiva or the original hymn and also recites the Śaiva-pañcākṣara hymn for twelve thousand times, then he surely becomes God having five, four or one face (111). For him, even Kailāśa is nothing more than a blade of grass. What to speak of the pleasures of heaven etc. progeny like sons, grand sons etc. and other material objects. Whatever he wishes to

किमु स्वर्गादि पुत्रादि यदल्पं [34]भौमभौतिकम् ।
यद्यत् साधयितुं चेच्छेच्छुद्धक्षेत्रं हि वेदिका ।।११३।।

निर्याणयागोपसंहारः

सम्पादयेज्जलं यत्नाद् वापीकूपनिपानकम् ।
शक्त्या समर्पयेत् पान्थान् जलेनान्नेन विह्वलान् ।।११४।।

लिङ्गस्य सन्निधौ नित्यं रात्रौ पूजनकालतः ।
आज्येन ज्वालयेद्दीपान् अखण्डान् पादतैलतः ।।११५।।

जयघण्टा च घण्टा च शङ्खश्च शृङ्गकाहले ।
एतानि पञ्च वाद्यानि शस्तानि शिवपूजने ।।११६।।

दर्पणं दर्शयेन्नित्यं त्रिकालं भक्तिपूर्वकम् ।
सम्मार्जनोपलेपादि पञ्चाङ्गं श्रावयेत् तदा ।।११७।।

एवं भक्त्याऽर्चयेल्लिङ्गवेदिं निर्याणयोगिनः ।
देहान्ते मम सायुज्यं याति कैवल्यमीश्वरि ।।११८।।

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obtain may obtain as this samādhi of the deceased Liṅgī is extremely auspicious (112-113).

Conclusion of Niryāṇa Yāga

The performer of the Niryāṇa yāga should make efforts to construct the wells and ponds etc. for preserving water and entertain the needy pilgrims by offering water and food according to his capability (114). He should regularly kindle the lamp containing oil or ghee in the evening in the proximity of the Liṅga (115). Big bell, bell, conch, Sṛṅga (instrument made of horn) and big drum are considered adequate in the worship of Śiva (116). The mirror should be shown three times a day with intense devotion, the place should be cleaned by a broom and smeared with water to ensure cleanliness. Then the devotee should reverently listen to the sacred five-fold recitation (Kavaca, Kīlaka, Hṛdaya, Stotra and Sahaśra nāma) (117). O Goddess ! thus the devotee who reverently worships the Liṅga and the samādhi of the Niryāṇa yogī

[35]एतन्निर्याण[36]यागस्य लक्षणं कथितं मया ।
कर्तव्यमखिलं देवि किं भूयः श्रोतुमिच्छसि ।।११९।।

इति श्रीपारमेश्वरतन्त्रे वीरशैवमृतयागविधि-
र्नामाष्टादशः पटलः [37]समाप्तः ।।१८।।

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attains the closest unison with me and the liberation after the end of his life (118). O Goddess ! I have thus narrated the characteristics of and all the procedures of Niryāṇayāga. Now what else do you intend to listen (119) ?

Here ends the eighteenth chapter of the Pārameśvaratantra narrating the procedures of the last rites of Vīraśaiva devotees || 18 ||

Notes and References (in Sanskrit Text)

१. एण–ग. घ. ङ.।
२. सदा नमः–क.।
३. सर्वं मे–घ. ङ.।
४. भिषजो–क.।
५. भूमि–घ. ङ.।
६. ''ज्ञानं......संयुतम्'' नास्ति–ग.।
७. व्रतैः–घ. ङ.।
८. ह्यानीयुः–क. ग. घ. ङ.।
९. पङ्क्तिविपर्ययः–घ.।
१०. दीर्घस्योप–क.।
११. पादं परि–ख.।
१२. बध्नन्ति–ख.।
१३. पङ्क्तिरेषा नास्ति–ग. घ.।
१४. गर्ते–क. ङ.।
१५. 'वा' नास्ति–क. ङ., वायुमुखे–घ.।
१६. स्यात्–ख.।
१७. न्तरे–क.।

१८. "तथोपरि.....शीतलम्" इत्यस्य स्थाने — "सुधादिभिः। वितानपुष्पमालाद्यैरलङ्कुर्यात् तथोपरि" इति पाठः–ख.।

१९. शक्तो–ख. ग. घ.।

२०. ततः शक्त्य–ख.।

२१. लान्यैक्षवानपि–ख. ग. घ. ङ.।

२२. भिर्मन्त्रैरीशानमुख–ख.।

२३. वा–ख.।

२४. धुण्डिं–घ.।

२५. ग्यमथार्चयेत्–ख. ग. घ. ङ.।

२६. चरश्च–ख.।

२७. ङ्गिने–घ.।

२८. पूरये–ख.।

२९. द्रौणी–ख.।

३०. रं च–ख. ग. घ.।

३१. "प्रदर्श.....वेदिं......प्राध्माय......प्रत्युद्गम्य........देहेन.......भूमिं" इत्ययं पङ्क्तीनां क्रमः–ग. घ. ङ.।

३२. त्थाय–ख. ग. घ.।

३३. चेच्छ्वेत–क. ख. ग. ङ.।

३४. तन्त्र–ख.।

३५. यत्तत्–क.।

३६. निर्वाण–घ. ङ.।

३७. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. See *Bhagavadgītā* VI.11-14.
2. Rudrādhyāya consisting of 11 verses has been mentioned here as 'Rudraikādaśinī'.
3. "ऊर्ध्वविस्तृतदोः पाणिनृमाने पौरुषं त्रिषु"— *Amarkośa,* 2.6.87.
4. "सद्योजातं प्रपद्यामि"etc., — *Taittirīya Āraṇyak,* 10.43-47. There are five hymns for the five verses.
5. The ritual to dedicate the bull in the name of the ancestors is an important part of the last rite ceremony. See *'Dharmasāstra kā Itihāsa'*, p. 1291-92.

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एकोनविंशः पटलः

सिद्धिदिवसादिकर्तव्यविधिनिरूपणम्

जय जय शिव शम्भो शान्तचद्रार्ध[1]मौले
करधृतमृगपोताभीतिशूलाखिलात्मन् ।
स्वयमपि सुखरूप[2] सच्चिदानन्दमूर्ते
भव मम हृदि नित्यं पाहि मां पार्वतीश ।।१।।

देव्युवाच[3]

नवैकादशपञ्चैकत्रिभागमय शङ्कर ।
सर्वानुगतविश्वेशाखण्डरूपाय ते नमः ।।२।।
उपदिष्टं महादेवं साङ्गं सल्लक्षणान्वितम् ।
दीक्षाप्रभृतिनिर्याणयागान्तं योगिलिङ्गिनाम् ।।३।।

Chapter - 19

RITES TO BE PERFORMED ON THE ATTAINMENT DAY

O Śiva ! hail to thee ! O Śivaśambhu ! the bearer of tranquil half moon on the forehead, bearer of the stag, spear in two hands and assuming the postures of 'Vara' and 'Abhaya' by the rest two hands, the soul of the universe, embodiment of bliss and of the nature of existence-consciousness and bliss, O the Lord of Pārvatī ! please reside in my heart for ever and save me (1).

Goddess enquires —

O Śaṅkara! O the Lord of the universe ! inherent, indivisible and is said to have nine, eleven, five, one and three types of nature, I bow unto thee[1] (2). O the great God ! you have preached me, in detail, regarding the nature and characteristics of the Yogī Liṅgīs

मतेऽवान्तरभेदांश्चाधिकारस्तत्र तत्र तु ।
आचारश्च विधिर्देव सर्वमुक्तं त्वयानघ ॥४॥

उक्तं निर्याणयागान्ते[४] भक्तशिष्यात्मजन्मनाम् ।
यदौर्ध्वदेहिकं कृत्यं सरहस्यं सविस्तरम् ॥५॥

एतावदेव नो किन्नु विशेषो यदि वात्र तु ।
गृहमेधिनृपादीनां योगिभक्तविरागिणाम् ॥६॥

सस्त्रीकास्त्रीकधर्माणां दरिद्रधनिनामपि ।
प्रत्यब्दमथ किं कार्यं पुण्यकालादिषु प्रभो ॥७॥

यथाशक्ति कृते धर्मे वेदिकायामथान्यथा ।
गतिर्मृतस्य का वा स्यात् कर्तॄणामपि किं फलम् ॥८॥

व्यर्थं वा सफलं तद्धि धर्मं वेदितले कृतम् ।
एतदाख्याहि सर्वं मे विस्तरेण महेश्वर ॥९॥

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starting right from their initiation etc. to the rituals of the last rites (3). O the unpolluted and ever free ! you have also stated the other categories of śaiva disciplines and the persons who have the eligibility for the same and also their methods and the conduct to be observed (4). You have narrated in detail, alongwith the mystery of the rites, rituals and the duties regarding the Niryānayāga to be performed by the devotees, disciples and sons of the deceased (5). Kindly enlighten me if there is any special duties for the householder, king, yogīs, devotees, the ascetic person with wife and without wife, poor and wealthy. O Lord ! kindly also enlighten me regarding the duties to be performed yearly on the auspicious day (6-7). Further, you are requested to kindly state the result of the performance of duties concerning the last rites of the deceased Liṅgī and his samādhi (8). Whether the rites and rituals performed on the samādhi is fruitful or useless ? O the great God ! please narrate it to me in detail (9).

ईश्वर उवाच

"साधु साधु कुलेशानि प्रश्नः सम्यक् कृतस्त्वया ।
सर्वस्य चापि शास्त्रस्य येन साफल्यमाप्यते ।।१०।।

अत्र पश्य महादेवि प्रमाणं वाचयामि ते ।
सुखेनैव ह्यसन्देहं मतस्य मम विक्रमम् ।।११।।

गुरुशिष्यसम्प्रदायपरम्परा

गुरुस्तव मतः को वा गले येनावबध्यते ।
लिङ्गं पञ्चाक्षरी मन्त्रो यस्येष्ट उपदिश्यते ।।१२।।

स गुरुस्तत्र निर्णीतस्तस्य शिष्यस्य वै स च ।
एवं परतराः सर्वे सर्वेषां गुरवो मताः ।।१३।।

तस्य तस्य मते सर्वलिङ्गिनां शङ्करात्मनाम् ।
गुरुः सर्वोऽपि विश्वेशः सर्वव्यापी न संशयः ।।१४।।

God replies —

O the Goddess of all ! hail to thee. You have put a relevant question. By knowing it one secures the excellence in all the scriptures (10). O the great Goddess ! please listen to the argument presented to you, by knowing it one may easily and undoubtedly become adept in my great Vīraśaiva religion (11).

Guru and Disciple Tradition

Whom do you consider Guru ? Guru is he who fastens the Iṣṭaliṅga in the neck of the disciple at the time of the initiation and preaches the Pañcākṣarī hymn (12). Disciple is he who is preached. Disciple has to adhere to the injunctions of Guru. This way the tradition goes on and the principle of Guru prevails (12-13). In all the disciplines of śaiva religion, it is advocated that all the bearers of the Iṣṭaliṅga are of the nature of Śiva. Thus the Guru is undoubtedly the all pervasive Lord of the universe (14). O Pārvatī ! the sustainer of the universe, is there anyone who does not worship

एवं सति जगद्धात्रि कोऽपि लिङ्गेन इज्यते ।
तस्मादेकस्य सर्वोऽपि गुरुरेव महा(दा)त्मकः ।।१५।।

अत्राहो खलु ते नास्ति संशयोऽथ ह्युदीरिते ।
[६]शृण्वतः परमं सारं यत् त्वत्स्नेहेन कथ्यते ।।१६।।

वेदिकाक्षेत्रमाहात्म्यं प्रभावं मे मतस्य च ।
[७]निर्णयं परमार्थस्य दत्तचित्ता भव प्रिये ।।१७।।

साध्य एव महाधर्मः शक्त्याल्पोऽस्ति यथामति ।
मृतानां तेन धर्मेण गतिभेद इहोच्यते ।।१८।।

गतिभेदनिरूपणम्

गृहमेधी भवेल्लिङ्गी यदि सालोक्यमश्नुते ।
भक्तलिङ्गी तु सामीप्यं सारूप्यं त्यक्तसंसृतिः ।।१९।।

ध्यानलिङ्गी तु सायुज्यं कैवल्यं ज्ञानयोगिनः ।
तारतम्येन विश्वेशि मद्भक्तानामियं गतिः ।।२०।।

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the Liṅga ? Therefore I am the only Guru of all (15). Here there should be no distrust. I am out of affection for you, divulging the essence of the supreme Principle. Please listen carefully (16). O dear ! I am depicting to you the glory of the samādhi, its location and the effect of my principle. I am also elucidating to you the essence of the ultimate Reality. Please listen to it attentively (17). One should try to adhere to, in complete or incomplete way, this principle of this great religion in accordance with his capability and interest. I am also stating the achievements obtained by the deceased Liṅgīs in adhering to their duties (18).

Attainment of Status

If the bearer of the Liṅga is the householder, he attains the state of 'Sālokya' (attainment of the same sphere), if devotee, attains Sāmipya (attainment of proximity), if renunciated, attains 'Sārupya (attainment of form), the Dhyāna Liṅgī attains Sāyujya (closest unison) and the Jñānayogī attains liberation. O the Goddess of the universe ! my devotees attain the spiritual positions in accordance with their relative capabilities (19-20). The yogī established in

योगिनो ज्ञाननिष्ठस्य सिद्धैवेश्वरता स्वतः ।
भक्तिमात्रकृते धर्मे स्वस्य तादृक्पदप्रदम् ।।२१।।

गुरोः शिष्यस्य विहिता वेद्यां धर्मस्वनुष्ठितिः ।
स्वस्यानृण्यं भवेत्तेन चोभयोः सा गतिः समा ।।२२।।

वेद्यां मण्डपादिनिर्माणम्

गृहिणः पुत्रिणो वक्ष्ये कर्तव्यमपि तत्फलम् ।
निक्षिप्य वेदिकाक्षेत्रे मद्बुद्ध्या यदि चास्तिकः ।।२३।।

मण्डपं कारयेच्छक्त्या शिलादारुतृणादिभिः ।
यदि शोध्या भवेद् भूमिस्तत्रायं विहितो विधिः ।।२४।।

मृतो यदि सपत्नीकस्तं च सानुगता यदि ।
'तदस्थि मणिकर्ण्यादौ क्षेपणेच्छा कृता क्वचित् ।।२५।।

तदा संशोधयेद् भूमिमाजलान्तं सगर्तकाम् ।
समुद्धृत्यास्थि च तयोरेकस्यापि न संशयः ।।२६।।

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wisdom becomes God himself. The devotee who adheres to the rites and rituals of the religion secures the position according to their devotion and eligibility (21). The disciple should adhere to the tenets of religion on the samādhi of Guru. Thus the disciple is free from the obligation of Guru and both of them attain the auspicious status (22).

Construction of Canopy Over Samādhi

Now, I shall describe the duties and their results of the householder's son. If the performer of the last rite is a theist, he should prepare a canopy of stone, wood or grass as per his capacity in the place where the samādhi is located. If the sanctification of the land is required, the procedure is being narrated (23-24). If the deceased person is married and his wife has followed him in the samādhi and pilgrimage, their bones are desired to be offered in Maṇikarṇikā, should be taken out and the place of samādhi should be purified with the water (25-26). He should make the same arrangement for the women of his family and for other women as

कुर्यादेवं कुलस्त्रीणामन्यासां तु यथारुचि ।
विरक्तस्य च भक्तस्य देहमात्रं विसर्जयेत् ।।२७।।

योगिनो ज्ञाननिष्ठस्य यावद् गर्तं विसर्जयेत् ।
सर्वं लिङ्गमयं विद्धि देहवज्ज्ञानयोगिनः ।।२८।।

समुद्धरेद् यदि शिवे तद्गर्तमविवेकतः ।
लिङ्गमुत्पाटितं विद्धि स मृतो याति रौरवम् ।।२९।।

इष्टापूर्तविधानम्

विशोध्य परितो भूमिं गुणावर्तनमाचरेत् ।
कारयेन्मण्डपमथ शिलादारुतृणादिभिः ।।३०।।

गर्भगेहं च शिखरं स्वर्णकुम्भादिसंयुतम् ।
प्रकारगोपुरयुतं यथाविभवविस्तरम् ।।३१।।

परितः कारयेद् रम्याण्युद्यानानि महीरुहैः ।
वापीकूपतडागादिप्रपाद्याः पुष्पवाटिकाः ।।३२।।

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desired by them. The whole body of the renunciated devotee should not be taken out (27). The samādhi of the yogī established in wisdom, should never be deformed, as his whole body is an embodiment of Liṅga (28). O Śive ! if anybody, out of ignorance, uproots and destroys the pit and samādhi of the jñāna-yogī, then he suffers from the sin of uprooting and destroying the Liṅga and goes down to Raurava hell after death (29).

Fulfilment of the Desirables

After santifying, the ground should be levelled. A pavilion should be constructed out of stone, wood, grass etc. (30). The pavilion should contain a marked central place and should duly be decorated with an apex containing auspicious golden pots alongwith the beautiful fencing wall and frontal gate (prākāra and Gopura) as per capacity (31). Around the pavilion, there should be a pleasing garden with trees, well, pond, place for drinking water and sanctuary of flowers (32). There should also be cow-shed, dispensary, night

गोशालाऽऽरोग्यशालापि ह्यनाथशयनार्थकम् ।
[9]रोगिणां दुर्बलानां च वासार्थं पशुपक्षिणाम् ।।३३।।

क्षेत्रापणपुरग्रामवृत्ति[10]र्वसतिकादिकान् ।
धर्मान् समाचरेत्तत्र स्वल्पमप्यक्षयं ध्रुवम् ।।३४।।

गृहाणि विधिरूपेण कारयित्वा समं भुवि ।
रथोत्सवादि कुर्वीत दद्याद् वर्षासनादिकम् ।।३५।।

सेवकानां भृतिं दत्त्वा सर्वयात्रोत्सवादिकान् ।
छत्रव्यजनदीपादि वाद्यघण्टादि दापयेत् ।।३६।।

सत्रं विधाय भूतेभ्यः प्राणिभ्यः क्षुन्निवारणम् ।
यथाशक्ति रसैरन्नं दापयेद् दययाऽन्वहम् ।।३७।।

दीपस्तम्भं ध्वजस्तम्भं सूर्यादिप्रमथाधिपान्[11] ।
परितः परिवारांश्च स्थापयेत् पूजयेच्छिवम् ।।३८।।

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sleeping place for helpless, living place for diseased and weak persons and a protected place for birds and animals (33). In the vicinity, there should be a free boarding and lodging place, market and opportunity for occupation for the people living in that village and its surrounding. Even a little act of kindness like this surely provides enormous good results (34). Houses should duly be constructed on the levelled ground and various arrangements should be made for the cart festival and 'Varṣāsana' etc. (35). Service men should be paid remuneration and adequate arrangement should be made for all types of pilgrimage and ceremonies and servers should also be provided with decorative umbrella, food, lamps etc. musical instruments and bells (36). Proper arrangements should be made for satiating the hunger of all the spirits, animals and arrangements should be made for providing delicious food everyday to them (37). All around the place proper lamp pillars, flag poles should be constructed and the sun and other planets, deities of the directions including the family deities should respectfully be installed and in the end, the worship of Śiva should be performed (38). The garden

अश्वत्थविल्वामलकतुलसीद्रोणवाटिकाः ।
शम्यपामार्गदूर्वादिकरवीरादिकान् बहून् ।।३९।।

सुधूपदीपनैवेद्यपूजासेवादि कृत्स्नशः ।
सम्पादयेन्महादेवि लिङ्गपूजार्थमादरात् ।।४०।।

[१२]पूजादीनां प्रवाहार्थं क्षेत्रापणपुरादिकम् ।
दत्त्वा [१३]संसाधयेद् देवि तदानन्त्याय कल्प्यते ।।४१।।

अर्थिनः सन्ति ये भूमौ दीनान्धान् कृपणान् बहून् ।
तर्पयेदपि तान् सर्वान् कामिनः प्राणिमात्रकम् ।।४२।।

अत्र जातिभेदो नास्ति

न तत्र जातिभेदोऽस्ति वेदिकाक्षेत्रमण्डले ।
न लिङ्ग्यलिङ्गिसम्भेदः सर्व एवाहमीश्वरि ।।४३।।

तपर्ययेदर्थिनः सर्वानन्नवस्त्रजलादिभिः ।
कृपणान् बलहीनादीन् लिङ्गिनस्तु विशेषतः ।।४४।।

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of Pipal, Bilva, Āmalak, Tulasi, Droṇa, Śami, Apāmārga, Dūrvā, Karavīr and other various types of flowers should be grown around the place (39). O the great Goddess ! arrangement should be made for the revered worship of Liṅga with the incense powder, lamps, offerings and other services etc. (40). O Goddess ! for the continuity of worship, festival etc., donation should be made for the constuction of market, village, place for lodging and boarding. Such person becomes eligible for infinite benefits (41). There are many beggars, orphans, poors and donation seekers in this world. He should try to satisfy all such beings and fulfil their desires (42).

No Discrimination of Castes

O Goddess ! there is no discrimination of castes in and around the samādhi campus nor there is any discrimination in between Liṅgī and non-liṅgī because everything is of my nature (43). All the seekers for charity should be satiated with the food, clothes and water etc. He should satisfy the poor, weak and humble cravers and specially Liṅgīs (44). He should also make arrangement for the food and other necessaries for the whole year, upkeep of health, their

वर्षासनादिकं दत्त्वा स्वास्थ्याद्याव[14]सथादिकान् ।
धेन्वादि शाश्वतं पूर्णं लिङ्गिनः स्थापयेद् बहून् ।।४५।।

प्रवाचयेदभिज्ञेन शास्त्रं मन्मतसूचकम् ।
अन्यांश्च बोधयेद् भक्त्याऽनन्यान् भक्तिविवृद्धये ।।४६।।

एकैकोऽत्र महादेवि धर्मः शक्त्यनुसारतः ।
अक्षय्यफलदः सर्ववंशानामुत्तरोत्तरम् ।।४७।।

शक्तौ [15]द्रव्यवतां धर्म एष उद्दिष्ट ईदृशः ।

अशक्तेन आचरणीया धर्माः

अशक्तो(क्तौ) भक्तिसद्भावे सद्यो धर्मस्तनुश्रमैः ।।४८।।

अन्येन स्थापितान् वृक्षान् लतादीन् पुष्पवाटिकाः ।
सेचयद् भक्तितस्तोयैः कर्तुः समफलं भवेत् ।।४९।।

सुजीर्णं वेदिकाक्षेत्रं पुनरुद्धार्य पोषयेत् ।
कर्तुर्द्विगुणमाप्नोति फलं देवि न संशयः ।।५०।।

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habitat and the cows that ever provide milk for the wearers of the Iṣṭaliṅga (45). Wise, well versed in Vīraśaiva religion should deliver discourses on the śaiva scriptures inwhich my principles are discussed. Other people, also should be made conversant with the śaiva scriptures for the enhancement of devotion in me (46). O the great Goddess ! even if one out of the above is duly adhered to by a person, then he becomes entitled to inexhaustible good results and his ancestors are elevated to higher and higher spiritual stages. The preaching of the religious procedures as above have been narrated keeping in view the economic state of the performer (47).

Religious Disciplines for Non-privileged

If the financially non-privileged person has sufficient devotion he should observe the religious disciplines with physical endeavour (48). One who irrigates and sustains the trees, creepers, flower gardens cultivated by others with devotion, obtains the similar good results like the cultivator (49). O Goddess ! one who repairs and renovates the dilapidated area of samādhi, undoubtedly obtains twice good results than the person who constructed it (50).

नारी भर्तुः समाधिं पूजयेत्

यदि पुत्रवती नारी दैवात् स्यान्मृतभर्तृका ।
वेदिकामर्चयेद्भर्तुः शिवबुद्ध्या शिवाप्तये ।।५१।।

लिङ्गैक्य(सिद्धि)दिवसकर्तव्यानि

प्रत्यब्दं सिद्धिदिवसे कोटिसूर्यग्रहोपमे ।
विशेषणार्प(र्च)येद् भक्तानन्नवासोधनादिकैः ।।५२।।

लिङ्गानि सज्जिकादीनि लिङ्गवस्त्रगुणादिकान् ।
दद्याल्लिङ्गिभ्य ईशानि यदि कैवल्यमिच्छति ।।५३।।

अशक्तेभ्योऽस्ति लिङ्गिभ्यः प्रदद्याद् वृषभान् दृढान् ।
भूत्वा शिवो वृषारूढश्चरेद्[16] देवि यथेच्छया ।।५४।।

पुण्यकालेषु धर्मं समाचरेत्

उपरागे रवेरिन्दोर्व्यतीपाते च वैधृतौ ।
अर्धोदये च[17] सङ्क्रान्तावयने च महोदये ।।५५।।

Worship of Husband's Samādhi by Widow

If unfortunately a woman with a son loses her husband, she should worship the samādhi of her husband like Śiva for the attainment of Śivahood (51).

Duties on the Day of Union with Liṅga (Śiva)

Every year this 'union-day' is equivalent in importance to millions of solar eclipses and the devotee should celebrate it by donating food, clothes and wealth to the śaiva devotees with devotion (52). O Goddess ! the devotee who aspires for liberation should donate the Liṅgī the Liṅgas, casket, clothes and sacred Śiva-thread (53). O Goddess ! the devotee should donate a strong bull to a physically handicapped wearer of Liṅga (Jaṅgama) with this concept in mind that Śiva Himself will ride on the bull and wander as per His wish (54).

Religious Rites on Auspicious Days

The devotee who observes the prescribed religious rites, the auspicious days[2] like solar eclipse, lunar eclipse, resides with

पुण्यकालेषु चान्येषु धर्मं शक्त्या समाचरेत् ।
कुलकोटिसमायुक्तो मम लोके महीयते ।।५६।।

पुराणं वाचयेत् तत्र दत्त्वा जीवनहेतवे ।
दत्त्वा धनादिकं पूर्णं शिवचारित्रवाचकम् ।।५७।।

कार्तिके मासि सम्प्राप्ते प्रत्यहं सोमवासरे ।
शक्तितः पौर्णमास्यां वा ह्यर्चेद् विल्वादिभिः शिवम् ।।५८।।

यथात्मनि तथा[१८] लिङ्गे मते मयि मदर्चने ।
विरक्तलिङ्गिनि ज्ञाननिष्ठे शास्त्रे मतिर्नृणाम् ।।५९।।

भक्त्या तादृशया देवि शक्त्या शाठ्यमदर्शयन् ।
वेदिकामण्डले धर्ममाचरेन्मद्धिया तथा ।।६०।।

भक्तिरेकैव मुख्यसाधनम्

सर्वत्र भक्तिरेकैव भक्तानां मुख्यसाधनम् ।
गुरौ मते च शास्त्रे च मत्कैवल्याप्तये शिवे ।।६१।।

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honour in the sphere of Śiva along with his millions of ancestors and progenies (55-56). Devotee should donate money and make arrangement for the livelihood for the preacher of the Purāṇas, specially for the person who recites the epics regarding Śiva (57). Devotee should worship Śiva according to his capacity with bilva leaves etc. every day, Monday or on the full moon day in the month of Kārtik (Oct-Nov) (58). Devotee should have regard for Liṅga as he has regard for himself and also in the same way he should have regard for the person who is my devotee, for the renunciated Liṅgī, wise persons and also for the persons who are adept in śaiva scriptures (59). O Goddess ! devotee should perform all the rites and rituals on the samādhi assuming it as my form according to his capacity without showing miserliness and with firm devotion (60).

Devotion is the Principal Means

O Śive ! devotion, for the devotee, is the only principal means for achieving everything. For the attainment of liberation and Śivahood devotion towards Guru, śaiva principles and śaiva scriptures, is the only means (61). Having compassion for all beings,

दया च सर्वभूतेषु प्राणिषु द्वेषवर्जनम् ।
समत्वमीश्वरान् वीक्ष्य सर्वत्र समया धिया ।।६२।।

प्राणिद्रोहेषु वैमुख्यं वेदिकार्चनमादरः ।
[११]एषा भक्तिमतां भक्तिः पूजा सल्लक्षणा मम ।।६३।।

भक्त्या सन्तारयेत् सर्वमात्मानं वशमात्मनः ।
भित्वा चराचरं विश्वं शिवो भूत्वा सुखी भवेत् ।।६४।।

कृत्वाऽग्रहारं विप्राणां भक्तानां योगिनामपि ।
संस्थाप्य वेदिकाक्षेत्रे कुटुम्बं ग्राममादिशेत् ।।६५।।

यद् ब्रह्मसाधितं धर्मलक्षणं कर्म सत्कृतम् ।
कर्ता तत्सर्वमाप्नोति देहान्ते च पदं मम ।।६६।।

सुकृते दुष्कृते चैव चत्वारः समभागिनः

सुकृते दुष्कृते चैव चत्वारः समभागिनः ।
कर्ता कारयिता चैव प्रेरकश्चानुमोदकः ।।६७।।

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abandoning envy, considering and treating all beings equal, discarding enemity for all beings and worshipping samādhi (of Nirābhārī) with respect are the characteristics of the śaiva devotees who properly worship me (62-63). Devotee may cause redemption of his ownself and the persons residing near him or those who are under him. Such devotee becomes happy and attains Śivahood by removing all the obstacles of the physical world (64). He should make arrangement for boarding and lodging for the brāhmins, devotees and yogīs and he should also make additional arrangement near the samādhi area for their families by donating village etc. for their sustenance (65). Devotee who endeavours to attain Brahman, performs the virtuous religious rites achieves everything in life and attains me after death (66).

Equal Participants Both in Virtuous and Sinful Deeds

Both in virtuous and sinful deeds the door, the abettor, the provoker and the approver, all the four are considered equally responsible (67). The fruit of the installation of the Liṅga is also

रुग्णान् दरिद्रिणोऽशक्तांच्छिवभक्तान् कुटुम्बिनः ।
स्थाप्ये(प्यै)कमपि लिङ्गस्य प्रतिष्ठाफलमश्नुते ।।६८।।

धर्मस्य वेदिकाक्षेत्रे तारतम्येन साधने ।
प्राणिमात्रं दयापात्रं लिङ्गी तत्र विशिष्यते ।।६९।।

भस्मरुद्राक्षमात्रेण शिवनामस्मृतेरपि ।
लिङ्गार्चनेन मद्भक्तः [१०]किं पुनर्लिङ्गधारणात् ।।७०।।

शिवार्चकान् सन्तर्पयेत्

तस्मात् सन्तर्पयेद्देवि भक्त्या शक्त्या शिवार्चकान् ।
लिङ्गरुद्राक्षभस्माङ्कानेकं चापि [२१]मदाप्तये ।।७१।।

विरक्तानर्चयेदन्यान् वैदिकान् पूजनोचितान् ।
सकृदभ्यर्च्य लिङ्गस्य यावत् पूजामुपैति सः ।।७२।।

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received even by the diseased, poor, incapable and the family members of Śiva-devotees (not only by the devotee who actually installs) (68). As far as the religion and samādhi area are concerned, all beings are subject to compassion for the observance of religious rites on the samādhi, but the wearer of the Iṣṭaliṅga should be given preference to others (69). My devotee may achieve liberation merely by besmearing sacred ash, wearing Rudrākṣa, reciting my name constantly or by worshipping Iṣṭaliṅga. What to say of wearing of Liṅga (70).

Precaution in Śiva-worship

O Goddess ! therefore, the devotee should worship as per his capacity only one wearer of Iṣṭaliṅga, Rudrākṣa and the besmearer of sacred ash for the attainment of Śivahood (71). Other renunciated vedic sages worthy of veneration should also be worshipped. Then the worshipper obtains the result of worshipping Iṣṭaliṅga (72).

समाधि(वेदिका)क्षेत्रपूजनम्

माघमासेऽर्चयेन्नित्यं त्रिकालं [22]सायमेव वा ।
स्वशक्त्या वेदिकाक्षेत्रं शिवरात्रौ विशेषतः ।।७३।।

शिवरात्रौ महालिङ्गं वेदिकाक्षेत्रमध्यगम् ।
विल्वादिभिः समभ्यर्च्य मत्कैवल्यमुपैति सः ।।७४।।

दानं च शिवभक्तानां लिङ्गिनां च विशेषतः ।
भक्त्या शक्त्या शिवे दत्त्वा स्वल्पमक्षयमश्नुते ।।७५।।

वैशाखमासे महति छायां तत्र सुशीतलाम् ।
सम्पाद्य वेदिकाक्षेत्रे शक्त्या धर्मं समाचरेत् ।।७६।।

समाधि(वेदिका)क्षेत्रे दानादिमहिमा

पानकं पादुकाच्छत्रव्यजनादीनुपानहौ ।
शीतलोदकदध्यन्नं गन्धपुष्पादि शक्तितः ।।७७।।

प्रदाय शिवभक्तेभ्यः [23]शैवः कैवल्यमश्नुते ।
लिङ्गिभ्यो ज्ञानयोगिभ्यो यतिभ्यः शैवया धिया ।।७८।।

Worshipping the Place of Samādhi

Devotee should worship the samādhi regularly three times a day or in the evening as per one's capacity in the month of Māgh (Jan-Feb.) specially on Śivarātri day (73). Such devotees who worship the Mahāliṅga on Śivarātri day installed in the middle of the samādhi area with the bilva leaves etc. attain liberation and me (74). O Śive ! the person who donates even a meagre amount to the devotees of Śiva specially to Liṅgīs as per his capability achieves inexhaustible good results (75). Devotees should make arrangement for shade for cooling the samādhi place in the auspicious summer month of Vaisākha (April-May) and duly perform the religious rites according to their capacity (76).

Glory of Donation in Samādhi Area

The person who provides drinks, wooden sandals, umbrellas, fans, shoes, cold water, food mixed with curd, incense, flowers etc. to the best of his capacity to the devotees of Śiva-liṅgīs, Jñāna-yogīs

प्रसूतिरहितां धेनुं कर्षणादिषु योजिताम् ।
विसर्जयित्वा भारात् तामुपेयाच्छिवरूपताम् ।।७९।।
वृषभं लिङ्गमुद्राङ्कं भारवाहे च कर्षणे ।
दृष्ट्वा नियोजितं सम्यङ्मोचयेच्छक्तितः शिवे ।।८०।।
तेन तद्देहपातान्ते कुलकोटिसमन्वितः ।
स्थित्वा लोके मम चिरमन्ते मत्केवलो भवेत् ।।८१।।
ऋणदारिद्र्यरोगादिपीडितं लिङ्गधारिणम् ।
विमोचयेत् स्वशक्त्या यः पूज्यतेऽहमिव प्रिये ।।८२।।
सकृत् प्रदक्षिणं कृत्वा नमस्कृत्वापि वा सकृत् ।
वेदिकाक्षेत्रलिङ्गस्य तेन दत्ताखिला च भूः ।।८३।।
सम्पूज्य पितरौ पुत्रस्ताभ्यां मल्लोकमश्नुते ।
गुरौ शिष्यो नृणां भूयो भक्त्या मत्केवलो ध्रुवम् ।।८४।।

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and ascetics considering them the form of Śiva, becomes enlitled for 'Śiva-mukti' (attaining Śivahood) (77-78). People use the unproductive cows for tilling the land. One who relieves that cow from such burden becomes Śiva himself (79). O Śive ! people use the bulls duly marked with the symbol of Liṅga for carrying weight and tilling the land. The religious person who after seeing them liberates them from this burden according to his capacity resides in the sphere of Śiva and achieves liberation along with his millions of ancestors after demise (80-81). O dear ! the religious person who eradicates the sufferings of the Liṅgīs who are afflicted by credit, poverty and diseases according to his capacity, is worthy of being worshipped like me (82). One who takes round of and bows down to the place of samādhi and Liṅga atleast once, secures the result equal to the donation of the whole world (83). As the worshipper of the parents achieves the sphere of mine along with them, so also the disciple who adores Guru and serves people with regard is sure to attain 'Śiva-kaivalya' (84). The person who performs the last-rite of

अनाथानां तु संस्कारे लिङ्गिनां शिवरूपिणाम् ।
जित्वा मल्लोकमखिलं शिवः सञ्जायते स्वयम् ॥८५॥

समाधिक्षेत्रे विदुषः संस्थापयेत्

परितो वेदिकाक्षेत्रे स्थाप्य षण्मतसम्मतान् ।
तत्तत्कृतमवाप्नोति धर्मं सर्वमपीश्वरि ॥८६॥

[२४]विशेषतो द्विजांस्तत्र वेदनिष्ठांच्छिवप्रियान् ।
धृतरुद्राक्षभस्माङ्कान् तद्धर्मं सर्वमश्नुते ॥८७॥

अन्ये च शिवभक्ता ये साधवो लिङ्गधारिणः ।
संस्थाप्य तान् शिवो भूत्वा सत्यं सर्वमयो भवेत् ॥८८॥

येनोह्यते मृतो लिङ्गी विमानान्दोलिकादिना ।
तद्दत्त्वा लिङ्गिनेऽनल्पमल्पं वा शिव एव सः ॥८९॥

पूजयेद् गुरुपूजादावादराद् वेदिकामयम् ।
लिङ्गं लिङ्गधिया साक्षाल्लिङ्गमेव भवत्यसौ ॥९०॥

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an orphan wearer of Iṣṭaliṅga who is my form only, becomes Śiva himself after conquering the sphere of Śiva (85).

Installation of Images on Samādhi

O Goddess ! one who installs the images of six deities concerning six religious disciplines (Śiva, Śakti, Gaṇeśa, Skanda, Viṣṇu and Sūrya) around the place of Samādhi and performs the religious rituals achieves everything (86). The person who specially adores the brāhmins, adept in Vedas, devotee of Śiva and the Liṅgīs who have besmeared sacred ashes and worn Rudrākṣa achieves everything as described in scriptures (87). Apart from them, the person who adores other ascetics and the wearers of Liṅgas also surely attains me and becomes all pervasive (88). The person who carries the body of the deceased Liṅgī in a carriage and also one who subscribes atleast a little amount for this purpose, becomes Śiva Himself (89). The person who worships the Liṅga installed on the

प्रतिसंवत्सरं वेदिं प्रदोषे भक्तितोऽर्चयेत् ।
यदैवाभ्यर्च्य मां देवि शिव एव भवेत्तदा ।।९१।।

किमत्र बहुनोक्तेन शृणु तत्त्वमुमे मम ।
सर्वसारं प्रवक्ष्यामि कृतप्रश्नस्य चोत्तरम् ।।९२।।

वेदिका(समाधि)पूजनमाहात्म्यम्

यथाशक्ति यथाभिक्त पूज्य वेदिं मदात्मिकाम् ।
मृतं च मन्मयं कृत्वा मन्मयो भवति स्वयम् ।।९३।।

अशक्तः स्वयमन्येषां प्रबोध्य धनिलिङ्गिनाम् ।
कारयेत् पूजनं वेदेः सर्वे शङ्कररूपिणः ।।९४।।

अन्तरायकर्तुरधःपातः

आकलय्यान्तरायं यस्तद्दोषेण विघातयेत् ।
स जीवन्नेव चाण्डालो मृतोऽन्धं विशते तमः ।।९५।।

Samādhi considering it as Guru or Iṣṭaliṅga specially on the auspicious occasion of Guru-pūjā, becomes Liṅga itself (90). O Goddess ! the devotee who devotedly worships the samādhi every year on the particular day of his (deceased) union with Liṅga, becomes Śiva himself (91). O Umā ! what to speak more. Please listen to the essence of my principle that is the essence of all principles that I am narrating to you. By that all your queries will be answered (92).

Glory of Worshipping Samādhi

The person assumes the form of mine by worshipping the samādhi which is like me with full devotion to the best of his capacity and accepting the deceased as me (93). One who is incapable of worshipping samādhi himself should inspire the rich Liṅgī to perform the same as all become the form of Śiva (94).

Creator of Obstacles Falls

The person who intentionally creates obstacles in the worship of samādhi becomes outcaste of the lowest category in life and enters into the dead darkness of hell after death (95). Such person is

शतजन्मसु च श्वा स्याद् विष्ठायां क्रिमिको भवेत् ।
[25]ततो ग्रामवराहः स्याद् दरिद्रो मानुषो भवेत् ।।९६।।

अशक्तानां समाधिशुश्रूषाक्रमः

अशक्तानां च बालानां विधवावृद्धयोषिताम् ।
सम्मार्जनोपलेपाद्यैर्वेदिशुश्रूषणं गतिः ।।९७।।

सेचयेद् ग्रीष्मकाले तु यथाशीतं भवेत् स्थलम् ।
जलेन वेदेः परितो यदि सालोक्यमिच्छति ।।९८।।

विधवावर्तनक्रमः

उपलिप्येत या वेदिं विधवा गोमयेन च ।
न वैधव्यमवाप्नोति जन्मकोटिशतेष्वपि ।।९९।।

भूत्वा पुमानथ भवेच्छिवभक्तो न संशयः ।
न दरिद्रो न वै रोगी सर्वकल्याणभाग् भवेत् ।।१००।।

दरिद्रः पूजयेद् वेदिं भक्त्या संवत्सरावधि ।
आचन्द्रार्कं भवेल्लक्ष्मीश्चोत्तरोत्तरमुत्तमा ।।१०१।।

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born and remains in the species of dog for hundred lives, spends hundred lives as worms in the excrata, then becomes boar in the village and in the end suffers as a poor person (96).

Service of Samādhi by Disable

Brooming and smearing are the only service to be rendered by the inables, children, widows and old ladies, for achieving the higher state (97). If a devotee wishes to attain the sphere of Śiva, he should sprinkle sufficient water around the samādhi place so as to make it cool during summer (98).

Duties for Widows

The widow who smears the samādhi of her husband with cowdung never becomes widow in millions of future births (99). In the end she takes birth as a Śiva devotee man and leads a prosperous and healthy life devoid of poverty and diseases and enjoys everything auspicious (100). If a poor person regularly and devotedly worships

स्त्रीणां च भर्तृशुश्रूषा नान्यो[26] धर्मो महेश्वरि ।
शिवार्चनं च सततं मृते भर्तरि भामिनि ।।१०२।।

या नारी भर्तृशुश्रूषां विहाय व्रततत्परा ।
सा नारी नरकं याति [27]हीत्याज्ञा च मया कृता ।।१०३।।

वीरशैवा[28]गमस्थाया भर्ता चैव परः शिवः ।
मृते भर्तरि सा साध्वी तस्याशु म्रियतेऽनुगा ।।१०४।।

यदि पुत्रवती सा चेन्न म्रियते तदा सती ।
सा नारी लिङ्गपूजां च शिवचिन्तापरायणा ।।१०५।।

विरक्तानां लिङ्गवतामन्नदानपरायणा ।
भूशय्या नक्तभोजी च एकाहारा जितेन्द्रिया ।।१०६।।

त्रिकालं भस्मना स्नानं काषायाम्बरधारिणी ।
क्षमा दया सदा मौनं पुरुषालापवर्जनम् ।।१०७।।

इन्दुवारे च विधिवदुपवासः शिवार्चनम् ।
शिवपञ्चाक्षरी[29] जाप्यं सत्कथाश्रवणं मुदा ।।१०८।।

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the samādhi for one year, then he progressively achieves the esteemed prosperity till the existence of sun and moon (101). O the great Goddess ! there is no religion (duty) higher than the service of the husband for a wife. O dear ! after the expiry of the husband, their only religion is to worship Śiva regularly (102). The woman who performs the religious vows and rites neglecting proper service of her husband, falls down to the hell, this is my injunction (103). The husband who is initiated in the religion of Vīraśaiva is like Śiva himself for the wife. In case of husband's demise, devoted wife ends her life along with her husband (104). If she is a mother of the son, she should not end her life, nor should she be 'Sati'. Such woman should engage herself in worshipping Liṅga and remain engrossed in contemplating Śiva (105). She always should donate food to the renunciated wearer of Iṣṭaliṅga, sleep on the ground, have control on her sense organs and take food once in the night (106). She should take bath with the sacred ash three times a day and wear the ochre coloured clothes. Further she should possess forgiveness, compassion, observe the vow of silence and should not indulge in conversation with man (107). She should duly keep fast on Monday and worship

शिवभक्तेषु वात्सल्यं भूतिरुद्राक्षधारणम् ।
शिवतीर्थानुगमनं [30]शिवभक्तिपरा वसेत् ॥१०९॥
पतिमन्यं न गन्तव्यं गता चेन्नरकं व्रजेत् ।
इति सङ्क्षेपतः प्रोक्तो[31] मया धर्मः सनातनः ॥११०॥
शिवो ध्येयः सदा देवि जाप्यं चापि षडक्षरम् ।
इदमेव मया देवि गुह्यं पापप्रणाशनम् ॥
अन्त्येष्टेर्मोक्षदीपाख्यं वक्ष्याणि शृणु वल्लभे ॥१११॥

इति श्रीपारमेश्वरतन्त्रे [32]शिवाद्वैतसिद्धान्ते वीरशैवदीक्षा-प्रकरणे एकोनविंशः[33] पटलः समाप्तः[34] ॥१९॥

Śiva. She should recite the Śiva-pañcākṣarī hymn and listen to the epics of Śiva happily (108). She should have affection for the śaiva devotees, smear the sacred ash, wear Rudrākṣa, visit Śiva pilgrimages and should remain engrossed in the devotion of Śiva (109). She should not remarry, if she does, then she falls to the hell. Thus I have narrated briefly my eternal religion (110). O Goddess ! śaiva devotee should ever meditate on Śiva and recite the six syllable hymn. This secret religion of mine is the destroyer of all sins. O dear ! now, I shall describe to you the procedure of 'Mokṣadīpa' related to the last rite. Please listen (111).

Here ends the nineteenth chapter, namely, the 'Vīraśaiva initiation procedure' of Pārameśvaratantra advocating the Śaiva non-dualism || 19 ||

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Notes and References (in Sanskrit Text)

१. चन्द्रार्क–ख. घ. ङ.।
२. रूपः.........मूर्तिर्भव–ग. घ. ङ.।
३. नास्ति–घ.।
४. यागं तु–क.।
५. श्लोकयोः (१०–११) क्रमविपर्ययः–घ.।
६. शृणु त्वं–ख.।

७. निर्याण–ख.।
८. यदस्ति–घ. ङ.।
९. रुग्णानां–घ. ङ.।
१०. वृत्ती व–क. ख.।
११. दिकान्–ख.।
१२. धूपा–ख.।
१३. संपाद–ख.।
१४. दाव–क. ख.।
१५. धर्म–ग. घ.।
१६. दहमिवेच्छाया–क.।
१७. स–क. ङ.।
१८. यथा–क. ख. ग.।
१९. एषां–क.।
२०. भक्तं–ख.।
२१. ममा–घ. ङ.।
२२. नियमेन–ख.।
२३. शिवकैवल्य–ख. ग. घ.।
२४. "विशेषतो....स्थाप्य....तत्तकृत....धर्म....परितो.....वेदनिष्ठान्" इत्ययं पादक्रमः–ग. घ.।
२५. पङ्क्तिरेषा नास्ति–ग.।
२६. धर्मो नान्यो–घ. ङ.।
२७. इत्या–घ. ङ.।
२८. शैवगत–क. ख.।
२९. री जाप्याः–क.।
३०. शिष्य–ग. घ.।
३१. क्तं गुह्यं पापप्रणाशनम्–ग. घ.।
३२. 'शिवा......रणे' नास्ति–ग. घ. ङ.।
३३. विंशतिः–ग. घ. ङ.।
३४. 'समाप्तः' नास्ति–क. ख. ङ.।

Notes & References (in English Text)

1. See *Śrimat Bhāgavat Mahāpurāṇa*, 11.12.1, 11.19.14.
2. See Ch. III 70. (Notes)

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विंशः पटलः

दीक्षाभेदविधानम्

वेदवेदान्तसंवेद्य वेदान्तार्थप्रवर्तक ।
सच्चिन्मय सदानन्द शिव शम्भो नमोऽस्तु ते ॥१॥

देव्युवाच

नमः [१]कन्थानिषङ्गाय नमस्ते त्वष्टमूर्तये ।
हृदिस्थं संशयं छिन्धि शिष्याया मम ते प्रभो ॥२॥

शैवदीक्षाप्रकारो मे भवतैव[२] निरूपितः ।
तदवान्तरभेदाश्च विधानं लक्षणादिकम् ॥३॥

दीक्षाभेदाश्च सर्वेऽपि तारतम्यफलं त्वपि ।
श्रुतं त्वधिगतं पृष्टं मया देव त्वयाऽखिलम् ॥४॥

Chapter - 20

KINDS OF INITIATION

O Śiva Śambhu ! ever knowable by Veda, Vedānta, revealer of the essence of Vedānta, pure existence, consciousness and bliss, I humbly bow unto you (1).

Goddess enquires —

I pay obeisance and bow unto the eight faced Śiva on whose shoulder hangs the robe like a container of arrows. O Lord ! I am your disciple. Please remove the doubts remaining in my heart (2). You have narrated to me various kinds of śaiva initiation and also their subdivisions, procedures and characteristics (3). O God ! you have also described the relative results to be obtained from the different kinds of initiations. Thus I have listened to all the solutions

अनुशैवादिभेदानां षण्णां वीरान्तवर्त्मनाम् ।
एका चैवोदिता दीक्षा भेदस्तरतमत्वतः ॥५॥

सम्भवेद् यदि चैवं वा विशेषं तत्र ते वद ।
समानायां तु दीक्षायां लिङ्गनाशे तनुं त्यजेत् ॥६॥

विधिरेकस्य कथितः कथं वैषम्यमीश्वर ।
तस्यापि पूर्वमुदितः पन्थाः स्यान्निर्विशेषतः ॥७॥

कृपां कुरु मयि स्वामिन् भक्तोद्धरणदीक्षित ।
भक्तायै चानुरक्तायै [3]प्रपन्नायै निरूपय ॥८॥

ईश्वर उवाच

साधु पृष्टं त्वया देवि लोकोद्धरणहेतवे ।
श्रवणे कुशलाऽसि[4] त्वं दीक्षाभेदविधेरहो ॥९॥

कर्तुं शैवमतोद्धारं प्रश्नोऽयमचलात्मजे ।
भ्रश्येयुरखिला लोकास्त्वया यदि न पृच्छ्यते ॥१०॥

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given by you of all my queries (4). Is there any similarity or relative differences concerning the procedure of initiation among the six śaiva disciplines starting from Aṇuśaiva to Vīraśaiva ? (5). Please tell me the characteristics provided there are of any differences. If the initiation is similar among all the disciplines, then the devotee should end his life after the loss of Iṣṭaliṅga. O God ! why the follower of only one (Vīraśaiva) is required to end his life ? Why this discrimination ? Kindly state (6-7). Same rule should have indiscriminately been applicable to all. O Lord ! you are under vow to redeem your devotees. I am your devotee, beloved and fully surrendered to you. Kindly have mercy on me (7-8).

God replies —

O Goddess ! you have put a good question for the welfare of the world. You are adept in listening attentively various kinds of initiations (9). O the daughter of the mountain ! you have put an apt question for the revival of the śaiva discipline. If you would have not asked this question, the common man would have been misguided (10). If a devotee enters into the discipline of the wearer of Iṣṭaliṅga

ज्ञात्वैतन्मतभेदं तु शैवदीक्षाव्रते यदि ।
प्रविशेन्मुच्यते लिङ्गी न चेदन्धंतमः स्फुटम् ।।११।।
महानस्ति विशेषोऽत्र संवेद्यः शृणु वक्ष्यते ।
गोपनीयं प्रयत्नेन यथा निधिरकिञ्चनैः ।।१२।।

अनधिकारिणे दीक्षाविधानं नोपदेश्यम्

वदेदनधिकाराय न कार्याकाङ्क्षिणे शिवे ।
नापरीक्ष्यापि षड्वर्षं न दत्तार्थाभिमानिने ।।१३।।
ज्ञानं विरक्तिं वैदुष्यमाचारं शान्तचित्तताम् ।
नैस्पृह्यमपरीक्ष्याशु शिष्यं ऽनानुगृहेद् गुरुः ।।१४।।
दीक्षाभेदविधानं तन्त्रोपदेश्यं विशारदैः ।

दीक्षाधिकारिलक्षणम्

वदेत् पूर्णाधिकाराय शान्ताय गुरुमानिने ।।१५।।
आस्तिकाय विशुद्धाय मद्भक्ताय मुमुक्षवे ।
जितेन्द्रियाय मृदवे सर्वत्रेश्वरभाविने ।।१६।।

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after knowing all kinds of differences, attains liberation; otherwise he wanders in darkness (11). There are many a specialities in these disciplines worthy of knowing. Please listen attentively. It should be kept secret as a poor person conceals his wealth (12).

No Initiation for Ineligible

O Śive ! this principle should not be revealed to any unauthorised person, to a selfish crafty person, to a person who has not been examined for six years and found worthy and the donar who donates to satify only his ego (13). Guru should have mercy and examine disciple for his knowledge, detachment, wisdom, conduct, tranquility of mind and desirelessness (14). He should not preach every body the kinds and procedures of initiation.

Characteristics of the Eligible Person for Initiation

Only the person who is fully competent, calm and quiet, respectful to Guru, theist, pure hearted, eager to attain liberation, conqueror of senses, modest and the devotee who perceives God in everything should be enlightened (15-16).

अनुशैवादिभेदानां षण्णामेककलशा दीक्षा

या चोक्ता प्रथमं दीक्षा सैवैककलशान्विता ।
अनुशैवादिभेदानां षण्णामेका विधीयते ।।१७।।

त्रिविधस्याथ[6] भेदस्य दीक्षाभेदो विधीयते ।
वीरशैवमतस्यास्य क्रमेण शृणु पार्वति ।।१८।।

वीरशैवमतप्रवेशाधिकारिलक्षणम्

निर्वर्त्य षड्विधं भेदमादितः क्रमशस्ततः ।
प्रकृष्टपुण्योपचयाद् यदि कैवल्यमिच्छति ।।१९।।

प्रविशेद् वीरशैवाख्ये मते मम महत्तरे ।
ज्ञात्वा गुरुमुखात् सम्यगधिकारं च लक्षणम् ।।२०।।

शास्त्रदृष्टिं[7] गुरोर्वाक्यं तृतीयं चात्मनिश्चयम् ।
लब्ध्वात्र स्थानसमतां मनीषी मनसा भवेत् ।।२१।।

सन्त्यज्य पशुवित्तेषु[8] देहप्राणादिषु स्पृहाम् ।
निर्विण्णो बन्धनाद्भीतो यदामुष्मिकमैहिकम् ।।२२।।

One Kalaśa – Initiation for All Six Sects of Vīraśaivas

The procedure of initiation as stated above in which the initiation is performed with one pitcher (Kalaśa) is also applicable to six sects of śaivas including Aṇuśaiva (17). O Pārvatī ! three kinds of initiations have been prescribed for all the three sects of Vīraśaiva discipline. Please listen to it one by one (18).

Eligibility for Entering into Vīraśaiva Order

If a person after having been duly initiated in six types of śaiva initiations resulting in the exalted deeds, intends to achieve liberation, should enter into my supreme Vīraśaiva order after knowing its eligibility and characteristics from the mouth of Guru (19-20). The wise attains the equilibrium of mind by acquiring the insight of the scriptures, preachings of Guru and self-determination[1] (21). Devotee of Śiva discards all kinds of wealth, viz, animals etc. remaining non-attached with the body and life, is scared of the bondage of this world and the world beyond, possesses the discriminating knowledge

नित्यानित्यविवेकज्ञः षट्शमादिगुणान्वितः ।
मोक्षायत्तः परं बुद्ध्वा शिवं मामखिलं प्रभुम् ।।२३।।

सर्वभूतदयोपेतः सर्वप्राणिष्वहिंसकः ।
कर्मणा मनसा वाचा सर्वमात्मवदीक्षयेत् ।।२४।।

त्यजेद् यत्नेन नेहेत पापं चापि यदृच्छया ।
नेच्छेतेन्द्रियसन्तृप्तिं न भवेत् सुखलम्पटः ।।२५।।

सहेत दुःखं दुर्धर्षं शीतवातोष्णसम्भवम् ।
सहेत मानावमानौ धिया देहात्मवादिनाम् ।।२६।।

नात्मस्वभावं[9] कुत्रापि परस्मै सम्प्रकाशयेत् ।
नानादोषगणान् क्वापि निन्देदपि न[10] संशयेत् ।।२७।।

देहेऽप्यनन्तकृच्छ्रेऽपि न तत्परिहरं स्मरेत् ।
अपि हस्तागतं[11] भोगं सर्वातिशयितं त्यजेत् ।।२८।।

विविक्तदेशमाश्रित्य सर्वभूतात्मभूतहृत् ।
ध्यायेन्मामनिशं यत्नादन्तर्बहिरनन्तरम्[12] ।।२९।।

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of real and unreal, is endowed with six virtues of sublimation and repression etc., seeker of mokṣa, realises me as the supreme and the Lord of the universe, has compassion for all beings, does not inflict pain to others and considers each and every one like his own self with the speech, mind and deeds (22-24). He should make efforts to abandon all his vices, should not allow accumulation of sins, nor should he desire for the satisfaction of the senses and should not try to acquire happiness by evil means (25). He should be able to tolerate pain caused by the intense cold, air and heat. He should also be above the praise and reproof given by the atheist who considers the physical body as the soul (26). He should never exhibit his nature to anybody else, nor should he propagate the faults of others and condemn or suspect anybody (27). One should not unnecessarily ponder over the recovery of the trouble suffered by his body. One should discard the extreme indulgence in easily procured enjoyment (28). Considering everything as the manifestation of his own self, living in a lonely place, the Śivayogī should constantly contemplate

[13]मितभाषी मिताहारो मितचित्तो मितक्रियः ।
भावयेदखिलं देवि मामेव परमेश्वरि[14] ।।३०।।

सङ्गं न कुर्यादसतां शिश्नोदरतृषां[15] क्वचित् ।
स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यजेद् दूरत आत्मवान् ।।३१।।

जीवेत नीरसान्नेन भैक्ष्येणैव यदृच्छया ।
इच्छेद् वै चैहिकीं प्रीतिं न च स्वप्नेऽपि कृच्छ्रगः ।।३२।।

सङ्ग्रहं नैव कुर्वीत देहपोषणहेतवे ।
वृत्त्या जीवेत वा दैवाधीनया दृढनिश्चयः ।।३३।।

इत्यादिसद्‌गुणोपेत उक्तलक्षणलक्षितः ।
सम्प्राप्तनिश्चयो धैर्याद् गुरुशास्त्रार्थनिश्चयैः ।।३४।।

प्रवेष्टुमिच्छेत [16]ततो वीरशैवमतव्रते ।
[17]तस्य भेदविशेषोऽस्ति दीक्षाकर्मणि पार्वति ।।३५।।

सामान्यवीरतुर्याख्यं त्रिविधं तन्मतं विदुः ।

Śiva internally and externally (29). O Goddess ! O the supreme Goddess ! the Śivayogī should have adequate control over his speech, food, mind and action and should perceive the whole universe as the manifestation of mine (30). He should not live in the company of the person who always hankers for food and sex. The seeker of the self should keep distance from the company of women and their friends (31). The alms received without much effort should be accepted only for the sustenance of life, not for pleasure. He should never desire for any physical pleasure even in dream in the circumstances of severe misery too (32). He should not pile up means even for maintenance of the body. He should firmly depend on whatever he receives by providence (33). One who is endowed with all the pious virtues and the aforesaid characteristics and has acquired firm determination by patiently studying scriptures and listening to Guru, if intends to enter into the vow of the Vīraśaiva order, O Pārvatī ! for him there are some special rules for initiation (34-35). There are three types of Vīraśaivas viz. Sāmānya, Viśeṣa and Turya.

सामान्यवीरयोस्त्रिकलशा दीक्षा

तत्राद्ययोर्द्वयोर्दीक्षा कलशत्रितयान्विता ॥३६॥
पञ्चब्रह्मानुवाकश्च मनुः पञ्चक्षरो ध्रुवम् ।
इतरौ मध्यकुम्भस्य दक्षिणोत्तरयोर्न्यसेत् ॥३७॥
शतरुद्रीयसूक्तेन [18]निधनेत्यनुवाकतः ।
पञ्चानुवाकपञ्चार्पणप्रणवैरभिषेचयेत् ॥३८॥
सज्जिकागुणवस्त्रादिनाशेऽन्यत् पुनराचरेत् ।
[19]लिङ्गनाशे पुनर्लिङ्गमन्यत् सर्वं यथा पुरा ॥३९॥

तुर्यवीरशैवस्य पञ्चकलशा दीक्षा

यदि तुर्याभिधे शैवे मते लिङ्गिन आदरात् ।
कुर्यात् तस्य गुरुः पञ्चकलशं दैक्षिकं विधिम् ॥४०॥
शतरुद्रीयपञ्चार्णानुवाकः प्रणवो मनुः ।
पूजानुवाकस्तोत्रादिः सर्वत्रैष विधिः स्मृतः ॥४१॥

The Initiation of Sāmānya Vīraśaiva with Three Pitchers

Out of the three, the initiation of first two is performed with the three pitchers (36). For this, the Pañcabrahma and Pañcākṣara hymn are truly prescribed. The first pitcher should be installed in the middle and the other two are to be installed in the north and south of the centre (37). They should be consecrated with the hymns from Śatarudrīya, Nidhana[2], Pañcabrahma, Pañcākṣara and Praṇava (38). In case of destruction of the casket, sacred thread and cloth, new ones should be accepted and in the event of destruction of Liṅga, a new Liṅga should be worn performing all the rites and rituals as prescribed earlier (39).

The Initiation of Turyavīraśaiva with Five Pitchers

If a Liṅgī-śaiva intends to take initiation of Turyavīra order, Guru should perform initiation respectfully to him with five pitchers (40). This initiation is to be performed reciting the hymn Śatarudra, Pañcākṣara, Pañcānuvāk, Praṇava etc. This procedure is to be adopted everywhere (41). Consecration during the worship of Śiva

पूजायां शतरुद्रीयैरनुवाकैर्निषेचनम् ।
सह तारेण मूलेन पट्टबन्धं तु लिङ्गिनः ।।४२।।

सहतारेण मूलेन होमकर्म समापयेत् ।
दीक्षाभिषेकं निर्वर्त्य पट्टबन्धादनन्तरम् ।।४३।।

जपेदष्टोत्तरशतं मूलमन्त्रं सतारकम् ।
गुरुपूजां च तेनैव यदि नित्यार्चनं त्वपि ।।४४।।

तुर्यवीरशैवो विधिनिषेधातीतः

नैमित्तिकं न[२०] वै कार्यं न कर्मादिकतापि वा ।
न प्रायश्चित्तमौन्नत्यं तुर्यशैवस्य लिङ्गिनः ।।४५।।

[२१]नैव[२२] हर्षविषादाभ्यामालस्यं च विकारता ।
नार्थे नष्टे तु शोचेत न लाभे हर्षमाव्रजेत् ।।४६।।

विविक्तं देशमाश्रित्य व्यक्तभोगपरिग्रहः ।
त्यक्ताशो निर्भयः शान्तो मौनवान् विजितेन्द्रियः ।।४७।।

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should be performed chanting the eleven anuvāk, Śatarudra hymn and the turban should be worn reciting the Pañcākṣara hymn along with the Praṇava (42). The oblation to fire should again be completed reciting the Pañcākṣara hymn along with the Praṇava. After the completion of the whole initiation ceremony and turban wearing ceremony, the Pañcākṣara hymn along with the Praṇava should be recited hundred and eight times and again Guru should also be worshipped reciting the same aforesaid hymn and then the regular worship should be accomplished (43-44).

Turyavīra Śaivas are Beyond Assertions and Denials

Turyavīra śaiva may perform the regular and occasional deeds (nitya and naimittika karma) without attachment and desire for the result. For him, there is no atonement nor resulting progress (45). Such Turyavīraśaiva is not affected by the pleasure and pain, letharginess and mental perversion. He is neither pained by the destruction of his possessions nor elated on acquiring anything (46). He resides in a lonely place renunciating all the objects of enjoyment and abandoning all desires, is unscared, calm and quiet, observes the

स्मरणध्यानसम्पन्नश्चाभ्यसेन्नित्यमासनम् ।
साधयेत् सङ्ग्रहं चैतच्छक्त्या चोच्छ्वासधारणम् ।।४८।।

यदीच्छा पूजयेल्लिङ्गं [२३]जडताहरणाय तु ।
भक्त्या शास्त्रं गुरोः प्राप्तमर्थं पूर्णं विचारयेत् ।।४९।।

संस्तुवीत गुरुं नित्यं त्रिकालं मां महेश्वरम् ।
सर्वमात्मतया[२४] पश्येदुच्चमध्यमनुचकम् ।।५०।।

मयीक्षिताखिलं देवि मदात्मनि विभावयेत् ।
मदात्मजगतां भेदेऽप्यभेदेन विनिश्चयेत् ।।५१।।

तुर्यवीरशैवचर्या

नान्तर्ग्रामं विशेल्लिङ्गी तुर्यशैवमतः[२५] समः ।
वन एव वसेन्नित्यं न स्त्रीणां मुखमीक्षयेत् ।।५२।।

नात्मानं दर्शयेत् स्त्रीणां न भावं च प्रकल्पयेत् ।
नोद्विजेत जनाल्लिङ्गी जनं चोद्वेजयेन्न तु ।।५३।।

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vow of silence, having conquered all the senses and remembering and contemplating God, assumes adequate postures for meditation and after accomplishing it, practices Prāṇāyāma yoga related to inhilation and exhilation (47-48). If desired, the Iṣṭaliṅga should be worshipped for the eradication of the attitude of apathy and inaction. The devotee should ponder over the knowledge received from the scriptures and the respectful preaching of Guru (49). He should respectfully praise Guru regularly and worship me, the supreme God three times a day and should consider all beings of higher, lower and middle categories like his own self (50). O Goddess ! he should perceive the whole universe in me and should contemplate it also inherent in me. If there seems to be any difference between me, self and the universe, he should only perceive the non difference (51).

Duties of Turyavīraśaiva

Turyavīraśaiva who perceives equality among all should not reside inside the village, rather should make forest his own and should avoid seeing the face of women (52). He should not present himself before the women, nor should he exhibit his feeling to them,

हर्षामर्षभयोद्वेगविमुक्तः समदृक् शुचिः ।
तुर्यवीरमतं प्राप्य स भवेदहमेव हि ।।५४।।

तुर्यवीरशैवो लिङ्गनाशे तनुं त्यजेत्

एतादृशाधिकारस्य तुर्यवीरस्य लिङ्गिनः ।
प्रमादाल्लिङ्गनाशे तु सह तेन तनुं त्यजेत् ।।५५।।

नित्यं सत्यं[२६] भवेत् कर्म निद्रासनविसर्जनम् ।
मामेव चिन्तयेन्नूनं जडान्धबधिरोपमः ।।५६।।

अष्टाङ्गमैथुनवर्जनम्

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृतिरेव च ।।५७।।

एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्यमेतदेवाष्टलक्षणम् ।।५८।।

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nor should he provoke anybody by his conduct[3] (53). He should be free from pleasure, anger, fear, anxiety etc. and should feel equanimity with all, should maintain purity of temperament. Such a Turyavīrayogī attains me (54).

Turyavīraśaiva Ends Life on the Loss of Liṅga

Turyavīraśaiva who has attained such a spiritual height should end his life immediately after the loss of Liṅga due to carelessness (55). It is obvious that sleeping, eating and other nature's call are the regular features of life that man has to indulge, but the Turyavīraśaiva should remain indifferent to such activities like imbecile, blind and deaf and should remain engrossed in contemplating me regularly (56).

Prohibition of Eight Types of Sexual Activities

There are eight types of sexual activities as stated by wise persons, namely, remembering, praising, love, preludes, seeing, confidential conversation, determination, amorous activity, cessation of action. Contrary to the above, there are eight-fold austerities[4] (57-58). Nirābhārī Vīraśaiva should accept mokṣa as

अन्वीक्षितात्मनो [२७]बन्धं मोक्षं मतनुचिन्तया ।
बद्ध(न्ध) इन्द्रियविक्षेपो मोक्ष एषां प्रसंयमः ॥५९॥

न कुर्यात् प्राणिनो दुःखं स्वयं दुःखी न चान्यतः ।
नोत्तिष्ठेत न वन्देत न स्तुवीतापि चोत्तमम् ॥६०॥

न दद्यान्न च गृह्णीयात् तुर्यशैवव्रतोत्तमः ।
मध्ये दिक्षु च संस्थाप्य कलशानां च पञ्चकम् ॥६१॥

[२८]आविष्टिऋत्विजस्तोकानुवाकशतरुद्रियैः ।
मूलेन क्रमशोऽनेन मध्यमादिप्रदक्षिणम् ॥६२॥

होमकर्मविधानम्

पूजयित्वा यथापूर्वं विशेषो होमकर्मणि ।
शिवाग्निजननं कुण्डमेखलादेवतार्चनम् ॥६३॥

ऋत्विजः पञ्च कुर्वीत मूलेनैव सतारतः ।
न गुरुर्दैक्षिकं कर्म क्वचिदप्याचरेद् धिया[२९] ॥६४॥

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friend contemplating on me. Laxity of senses and the control on them are said to be the bondage and the liberation respectively (59). He should not inflict pain on others, nor should he feel pained by others. He is not required to stand up in reverence, nor should he pay obeisance, nor praise anybody even if he is respectful (60). Yogī who has accepted the Turyavīra vow should neither give food to others nor should he accept the same from anybody. He should take initiation by installing four pitchers around and one in the middle (61). He should worship five pitchers starting from the middle one taking round the rest of the pitchers reciting the syllables from Āviṣta, Ṛtvija and Stoka along with the Śatarudrīya and the original Pañcākṣarī hymn (62).

Procedure of Sacrificial Rite

Though the worship is the same as before, but there is some speciality in the procedure of sacrificial rite. The worship of sacrificial pit, its girdle and deity are performed after igniting the Śiva-fire (63). Five Ṛtvijas should be honoured first, then are to be

कारयेदुपदेष्टृत्वाद् ऋत्विग्भिरपि पञ्चभिः ।
गुर्वाचार्याविभौ कुम्भावात्मवामीति[३०] पञ्चकम् ।।६५।।

मध्यं दक्षिणमार्गेण प्रादक्षिण्येन पूजयेत् ।
आचार्यः स्वात्मनः कुम्भं गुरोस्तस्य नियोजयेत् ।।६६।।

उपकुम्भे ततः शिष्यं लिङ्गिनं त्वभिषेचयेत् ।
न स्वीकुर्याद् गुरुः शिष्याद्दक्षिणार्थं वसु क्वचित् ।।
अस्ति चेद् भूतिविश्राण्यस्त्यक्तयङ्गः सुखी भवेत् ।।६७।।

यदि प्रमादाद् विषये तुर्यलिङ्गी विशिष्यते ।
आरूढपतितं मूढं धिक् तं मानुषगर्दभम् ।।६८।।

दीक्षामवाप्य तुर्यवीरशैवः सुखं विचरेत

एवं व्रतधरस्तुर्यशैवलिङ्गी महत्तरः ।
दीक्षाविशेषमारभ्य विचरेत् सर्वतः सुखी ।।६९।।

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worshipped chanting the Pañcākṣara hymn along with the Praṇava. Guru need not perform the rite of initiation himself, rather get it performed by preaching the procedure in accordance with his insight to five Ṛtvijas. Two pitchers should be installed in the name of Guru and Ācārya and worship them reciting the five hymns named Ātma Vāma[5] (64-65). The middle pitcher should be worshipped taking round from the right. Then Ācārya himself should surrender his pitcher to Guru and should consecrate the Liṅgī disciple with the water of the subsidiary pitcher. Guru should not accept wealth as 'dakṣiṇā' (offering) from the disciple. If the disciple has enough wealth, then also he should be non-attached and remain happy (67). If, out of delusion, the Turyaliṅgī is attached to the objects of enjoyment, then he is considered the most fallen person. He becomes an object of ridicule and a wretched foolish donkey in the form of a human being (68).

Turyavīraśaiva Lives Happily After Initiation

Thus the Turyavīraliṅgī who has been initiated and has taken a vow of Śaivism becomes a great soul and wanders around happily after getting this special initiation (69). He has neither the sense of

न तस्य कर्तृता कर्म करणीयं च तत्फलम् ।
तद्भोगस्त्वनुषङ्गो वा किञ्चिदस्ति मदात्मनः ॥७०॥

विचरेत यथाकामं कामिनीकामकण्टकैः[३१] ।
दुर्गे विवेकवैराग्यपादरक्षान्वितः पथि ॥७१॥

मदनुग्रहसद्वज्रतनुत्रपरिरक्षितः ।
प्रबुद्ध्येदचिरादेव [३२]मतस्मृत्या मतं त्यजेत् ॥७२॥

यदि बुद्ध्या समारूढः पतेद्विषय आतुरः ।
तद्वशादान्ध्यमासाद्य दुःखाद्दुःखं समुत्तरेत् ॥७३॥

अणिमाद्यखिला भोगा तव लीलाविजृम्भिताः ।
षड्भिर्हता विकृतिभिरतो मामेव संश्रयेत् ॥७४॥

राजसेन विकारेण भिन्ना ह्यमृतवद् विषाः ।
[३३]मायासम्पाद्यमानस्य कालेक्षेपणहेतवः ॥७५॥

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doership nor is he obliged to do any duty, nor he is desirous of any results. Such Turyavīraśaiva who is the form of my ownself neither indulges in enjoyment nor is attached to it (70). The Turyavīra śaiva should defend himself by the sense of discrimination and renunciation on the path of life which is full of thorns of objects of sense-gratification and temptress belle (71). The Turyavīraśaiva, being endowed with the benign shield of my compassion, understanding and remembering the glory of this order, abandons the others' sects (72). If a devotee enters into this discipline after having the full consideration but is tempted towards the objects of desire, then he plunges into the blind darkness and is able to come out of it with great difficulty (73). All the sources of enjoyment like the Aṇimā and other Siddhis (accomplishment) are only the extension of your own 'Līlā' (sport). All these accomplishments are full of six perversions like sex, anger etc.[6] and one should take refuge in me for the redemption from them (74). All these siddhis are associated with the rajas, a constituent of Prakṛti, in the same way, as the nector is associated with the poison. These are only the means for veiling away the time of the beings deluded with Māyā (75).

त्यक्त्वा विलोक्य विरमेदिहामुत्र चिकीर्षितात् ।
ध्वस्तसङ्कल्पविज्ञानः सर्व आत्मानमीक्षयेत् ।।७६।।

निर्विघ्नेन वरारोहे मम लोकं यदीच्छति ।
सुखेन कर्तुमलसो भवेन्मदनुचिन्तने ।।७७।।

मनोवाक्कायकृत्येषु जाग्रत्स्वप्नसुषुप्तिषु ।
मदनुस्मरणं मुक्त्वा नयेत् कालमपि क्षणम् ।।७८।।

[34]समाहितो दूरगतश्रमः सुखी
निरस्तसर्वैषण आत्मनिश्चयः ।
उदीरितं मार्गमिमं समाधयेद्
नान्योऽस्य पन्था अयनाय विद्यते ।।७९।।

देव्युवाच

स्वसृष्ट्यवनसंहारहारदेहावभासिने ।
सांख्याभासाय सांख्याय भासयेश नमोऽस्तु ते ।।८०।।

Knowing this, the yogī should discard all such siddhis. He should also be unconcerned with the enjoyment of this world and the world beyond. Abandoning all aspirations and the empirical knowledge he should contemplate the whole universe as his own self (76). O the graceful ! if one desires to live in my sphere happily without any impediment, then he should regularly contemplate on me shunning letharginess (77). In all the endeavours that are performed by mind, speech and action in the state of wakefulness, dream and deep sleep, my devotee should not waste a moment in doing anything else except remembering me (78). The yogī whose mind is restrained, who is not tired by rigorous labour, happy, free from all propensities, fully determined, ever blissful should follow this path which is the only way for liberation, there is no other way known to wise persons[7] (79).

Goddess enquires —

O the ever initiator of the act of creation, sustenance and dissolution and is adorned by these activities like a garland on your body, known by the principles of Sāṅkhya doctrines and the epitome

विधानमुदितं सर्वं तुर्यशैवस्य लिङ्गिनः ।
इतरेषां च विश्वेश विशेषस्तत्र पृच्छ्यते ॥८१॥

मतेषु तारतम्यविषयकः प्रश्नः

भवन्मते [35]प्रतिष्ठस्याऽनादिशैवक्रमेण वै ।
तुर्यशैवप्रतिष्ठस्य नान्यथा मुक्तिराप्यते ॥८२॥
यद्युक्तक्रमो वापि गच्छतस्तन्मते प्रभो ।
मुक्तिर्वा पतनं बन्ध उत्तरोत्तरवर्त्मना[36] ॥८३॥
भेदकल्पनमासाद्य तारतम्येन शङ्कर[37] ।
दीक्षासामान्यमादिश्य त्वदभिप्राय उच्यताम् ॥८४॥

ईश्वर उवाच

शृणु देवि प्रवक्ष्यामि प्रश्नः साधु कृतस्त्वया ।
शक्ताशक्तानुसारेण तारतम्येन पार्वति ॥८५॥

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of enlightenment, I humbly bow unto you (80). O the Lord of the universe ! you have narrated to me the doctrines and principles regarding the Turyavīra śaivaliṅgī, now I intend to know the characteristics of the doctrines other than that (81).

Enquiry Regarding the Relative Differences of the Doctrines

One can never attain liberation unless he takes refuge in Turyavīraśaiva order gradually crossing all the stages of the Vīraśaiva disciplines commencing from Anādi śaiva stage (82). O Lord ! if the devotee gradually ascends the spiritual stages of your order as stated earlier, what are the relative features of liberation, downfall and worldly bondage for him? (83) O Saṅkara ! as the initiation is common to all, how the relative differences occur among them and in their results ? Kindly state the purpose of the above (84).

God replies —

O Goddess ! you have put an apt question. I am describing to you, please listen. O Pārvatī ! relative differences in the results are caused by the capabilities of the individuals (85).

अनादिशैवः क्रमेण व्युत्क्रमेण वा तुर्यपदमधिगच्छति

तत्राप्तस्यापि चैकत्वे मतभेद उदाहृतः ।
क्रमो विवक्षितो नैव धीरस्य मम चेतसः ।।८६।।

शक्तिश्चेद् व्युत्क्रमेणापि शक्यते गन्तुमीश्वरि ।
मनोधैर्यं विरक्तिश्च ज्ञानं भक्तिश्च पूजनम् ।।८७।।

श्रद्धा सत्यं प्रियोक्त्यादि सर्वेषां सममेव हि ।
मनसो धैर्यमात्रेण दीक्षाभेदः कुतो भवेत् ।।८८।।

अनादिशैवादिमतानां परस्परं वैशिष्ट्यम्

तुर्यस्य लिङ्गनाशे तु देहत्यागो विशेषतः ।
अनादिशैवनिष्ठस्य स्वपुण्योपचयाद् यदि ।।८९।।

श्रद्धादानदयाभक्तिदार्ढ्यैस्तत्रैव मुच्यते ।
आद्यादिमतभेदास्तु तत्राप्यर्थाय कल्पिताः ।।९०।।

शक्तोऽप्युत्क्रमतश्चापि ह्यशक्तः क्रमतो व्रजेत् ।
अन्यथाप्युत्क्रमाद् गत्वा पतेल्लिङ्गी महाभये[३८] ।।९१।।

Anādiśaiva Gradually Ascends to the Turyavīraśaiva Stage

Though the aim is the same, the differences occur owing to the multiplicity of the means, but for the wise, gradual ascendance in all stages is not essential (86). O Goddess ! capable person may proceed further superseding various stages. Perseverance of mind, detachment, wisdom, devotion, firmness in worshipping Śiva, reverence, truthfulness, soft spokenness are the qualities possessed by all such devotees. How can there be a difference in initiation only due to the firmness of the mind ? (87-88).

Differences Among the Anādiśaiva Disciplines

For Turyavīraśaiva, the ending of life is considered a special rule on the loss of Liṅga. If the devotee has firm faith in Anādiśaiva, he attains liberation in this life as a result of his own virtuous deeds and due to the possession of reverence, alms giving, compassion and firm devotion. In the same way, different orders like Ādiśaiva etc. are able to accomplish their ends (89-90). Capable yogī may surpass the stages, where as incapable should gradually pass through

तदाश्रयेद् गुरुं नित्यं मत्कैवल्यं यदीच्छति ।
ज्ञानकर्मानुसारेण विधिरेष उदाहृतः ॥९२॥

लिङ्गसज्जादिनाशे तु दीक्षा तत्तत्पुनः कृतिः ।
लिङ्गार्चनं जपस्तोत्रं गुरुपादोपसेवनम् ॥९३॥

स्मरणं मत्कृतिध्यानं प्रायश्चित्तमुदाहृतम् ।
तुर्यस्य लिङ्गनाशे तु देहत्यागो हि तत्क्षणम् ॥९४॥

मत्कैवल्यमवाप्नोति नान्यथार्थाभिलाषिणः ।
त्वत्पृष्टमीरितं सर्वं भवता(त्या) परमेश्वरि ॥
दीक्षाभेदादिकं स्पष्टं किं भूयः श्रोतुमिच्छसि ॥९५॥

*इति श्रीपारमेश्वरतन्त्रे [31]शिवाद्वैतसिद्धान्ते वीरशैवदीक्षा-
प्रकरणे विंशः पटलः समाप्तः ॥२०॥*

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all the stages as enunciated. If an incompetent Liṅgī dares to ascend surpassing the stages is sure to fall in the abominable dreadful darkness (91). If a devotee intends to attain unison with me, he should always take refuge in Guru and adopt the knowledge and action as means. This is said to be the only way for the spiritual progress[8] (92). In case of loss of the Iṣṭaliṅga and the casket etc., devotee should immediately arrange for a new ones observing the rite of initiation. Thereafter he should worship the Liṅga, recite the hymns, praise the glory of Śiva and serve the lotus feet of Guru (93). Remembering Śiva and pondering over my deeds of piety are considered enough atonement for all kinds of defilements, but for a Turyavīraśaiva immediate ending of life is the only atonement for the loss of Liṅga (94). The devotee who has lost all desires for the objects of the enjoyment, surely attains the unison with me (Śivakaivalya). O the supreme Goddess ! I have explained everything including the kinds of initiation etc. clearly that you have asked for. Now what else do you want to listen? (95).

*Here ends the twentieth chapter of the Pārameśvaratantra
propounding the Śaiva non-dualism describing
the principles of Vīraśaiva initiation ॥ 20 ॥*

Notes and References (in Sanskrit Text)

१. कन्धि–क. ख.।
२. ता च–क.।
३. प्रस–ख.।
४. पि–ख.।
५. चानु–क.।
६. स्यास्य–ख.।
७. दृष्टं–क. ख.।
८. वित्तादि–ख.।
९. नानात्मभावं–क.।
१०. च–ग. घ. ङ.।
११. ते........ गे......... तां–क.।
१२. निरन्तरम्–घ.।
१३. नास्त्येष श्लोकः–ग. घ.।
१४. रम्–ख. ङ.।
१५. नृणां–क.।
१६. सदा–क.।
१७. तत्र–घ.।
१८. विधिने–ख.।
१९. पङ्क्तिद्वयं नास्ति–ग. घ.।
२०. च–क. ग. घ.।
२१. श्लोकोऽयं नास्ति–ग. घ.।
२२. न वै–ख.।
२३. जामिता–क., चामिता–घ. ङ.।
२४. मयं–ख.।
२५. मतोत्तमः–ख. ग. ङ.।
२६. सर्वं–ख.।
२७. बन्धुं–क., बन्धु–ग. घ.।
२८. अविच्छि–घ.।
२९. अत्र ६६ संख्याकः श्लोकः स्थापितः–ग. घ.।
३०. वा इति–ग. घ.।

३१. कः–ख.।

३२. मतं स्मृत्वा–ख.।

३३. मया–घ. ङ.।

३४. उत्तरार्धः पूर्वार्धत्वेन स्थापितः–ग. घ.।

३५. प्रविष्टस्य–ख. ङ.।

३६. नाम्–ग. घ.।

३७. चेश्वर–ख. ग. घ. ङ.।

३८. भवे–कटि.।

३९. 'शिवा.....रणे' नास्ति–ख. ग. घ. ङ.।

Notes & References (in English Text)

1. See Ch. XV. 94 (Notes).
2. निधनपतयेनमः। निधनपतान्तिकाय नमः। See *Mahāṇārāyaṇopaniṣad,* 14.1.
3. See *Bhagavadgītā,* 12.15.
4. In *Dakṣasmṛti* same description of celibacy has been found. 7.31-32.
5. See *Taittirīya Brāhmaṇa,* 3.7.5.1 for the five hymns 'Ātman vān' etc.
6. See Ch. 6.71
7. Compare with "नान्यः पन्थाः विद्यते अयनाय"— *Śvetāśvatara Upaniṣad,* 3.8.
8. It indicates that present Āgama advocates 'Jñāna-karma samuccayavāda', the doctrine of intermingling the knowledge and action.

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एकविंशः पटलः

ज्ञानयोगस्वरूपनिरूपणम्

पञ्चवक्त्राय पञ्चाय पञ्चकृत्वस्तनूभृते ।
प्रपञ्चसाक्षिणे तुभ्यमीश्वराय नमो नमः ॥१॥

देव्युवाच

तिरस्कृताणिमाद्याय ह्यष्टैश्वर्यप्रदायिने ।
त्रिपुटीभोगतुष्टाय पुष्टानां पतये नमः ॥२॥

जगद्वन्द्य जगन्नाथ जय सर्वोत्तमोत्तम ।
जगदात्मन् जगन्मूल जाह्नवीजटिल प्रभो ॥३॥

दयां कुरु महादेव शिष्यायां मयि शङ्कर ।
वात्सल्यं दर्शय स्वामिन् त्वदनुग्रहपात्रतः ॥४॥

Chapter - 21

NATURE OF JÑĀNA-YOGA

O the five faced God, sustainer of the Pañcabrahma hymns (Anuvāk), performer of the five cosmic functions (creation, sustenance, dissolution,obscurationand compassion) with your five forms, ever witness to the changes of the world of multiplicity, I again and again bow unto you (1).

Goddess enquires —

Discarder of the accomplishment like Aṇimā etc. siddhis, bestower of eight-fold prosperities on your devotees, satisfied by the triads like knower, knowledge and known, Lord of the spiritually accomplished persons, I bow unto you (2). O the most revered in the universe, Lord of the world, supreme among all beings, soul of the universe, original cause of the creation, bearer of Ganges in your matted hair, O Lord, hail to thee (3). O the great God, kindly have mercy for this disciple of yours.

त्वया निरूपितं सर्वं वीरशैवमतं महत् ।
महदन्वाद्यनादीनि श्रुतान्यधिगतानि मे ।।५।।
कर्माधिकारिणां तानि सूचितानि स्फुटं महत् ।

ज्ञानयोगस्वरूपविषयकः प्रश्नः

इदानीं श्रोतुमिच्छामि स्वरूपं ज्ञानयोगयोः ।।६।।
निरूपय सविस्तारं सर्वलोकोपकारकम् ।
वेत्ता तव स्वरूपस्य त्वदन्यो नास्ति कश्चन ।।७।।
त्वं ब्रह्म परमं साक्षादाद्यन्तमनवाप्य च ।
त्वन्मायाजालनिहिताः[१] परे कृष्णादयोऽखिलाः ।।८।।

ईश्वर उवाच

साधु साधु कुलेशानि समुद्धर्तुमिहेच्छसि ।
भक्तान् मत्करुणापात्रानपत्यानीव निश्चितम् ।।९।।

O Lord ! O Śaṅkara ! kindly bestow affection on me so as to make me eligible for your compassion (4). You have elucidated all the doctrines of the great Vīraśaiva religion to me. I have listen to and understood the various disciplines like the Mahāśaiva, Aṇuśaiva, Anādiśaiva etc. (5). You have also described to me the details of the nature of the deeds and the eligible persons concerning them.

Enquiry Regarding the Nature of Knowledge and Yoga

Now, I intend to know the nature of the knowledge and yoga from you (6). O God ! kindly describe, in detail, this universally beneficial subject as there is none in the world except you who knows your nature (7). You are the Absolute, supreme Brahman, beginningless and endless, even a superman like Kṛṣṇa could not know your nature as they are entangled in the clutches of your māyā (8).

God replies —

O Goddess ! I appreciate your feeling that you certainly desire out of motherly affection for the redemption of the devotees who are worthy of my mercy (9). O the gracious ! now, I want to preach to you

इदानीं तव वक्ष्यामि सयोगं ज्ञानमुत्तमम् ।
स्वयोनिरिव कल्याणि गोपनीयं कुलस्त्रिया ।।१०।।

नैव जानन्ति मद्रूपं हरिब्रह्ममहर्षयः ।
गजाननोऽपि स्कन्दोऽपि विना मद्वाक्यमुत्तमम् ।।११।।

भवत्या च प्रवक्तव्यमास्तिकायैव साधवे ।
गुरुभक्ताय शान्ताय सर्वप्राणिदयालवे ।।१२।।

[२]नास्तिकाय न दुष्टाय नाभक्तायोग्रचेतसे ।
नाशास्त्रगुरुसत्याय न वदेत् कार्यवादिने ।।१३।।

वटपत्रशायिना कृष्णेन पुराऽयमेव प्रश्नः कृतः

एवमेव पुरा देवि प्रलये [३]दिनसंक्षये ।
वटपत्रशयी कृष्णो वेधसा मामपृच्छत ।।१४।।

उपास्य बहुधा [४]भक्त्या [५]शक्तितो हृदि मां परम् ।
स्तुत्वा सम्पूज्य मज्ज्ञानं योगरूपं सविस्तरम् ।।१५।।

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the supreme doctrine of knowledge and yoga. It should be protected and kept confidential as the women of good family preserve their chastity (20). Brahmā, Viṣṇu, the great seers, Gaṇapati and Kārtikeya also remain ignorant of my nature without knowing the supreme Āgamas preached by me (11). You should teach this secret knowledge only to the person who is a theist, noble, devotee of Guru, tranquil and a person who is kind to all beings (12). One should never teach this sacred knowledge to a person who is atheist, wretched, devoid of devotion, short tempered, unfaithful to scriptures and a person who is self-centred (13).

Enquiry Made by Kṛṣṇa

O Goddess ! on the day of dissolution, Kṛṣṇa who sleeps on the leaves of the fig tree along with Brahmā, came to me and enquired (14). After worshipping me with intense devotion and meditating on me, the supreme Self, as per their capacity and offering prayer, expressed their desire to know the nature of the knowledge and yoga in detail (15).

उपदिष्टं मया तस्मै ज्ञानं योगं स्वरूपतः ।
तदेतदेव वक्ष्यामि शृणु दत्तमनाः शिवे ।।१६।।

ज्ञानलक्षणम्

नवैकादशपञ्चत्रीन् भावान् भूतेषु येन मे ।
ज्ञानेनानुगतान् पश्येत् तज्ज्ञानं मद्विवेकतः ।।१७।।

शास्त्राद्गुरुमुखात् सम्यङ्निश्चिता मतिरात्मनः ।
अहं सर्वोत्तम इति केवलः शिव एव हि ।।१८।।

शिवस्वरूपवर्णनम्

आदिमध्यान्तरहितादित्यवर्णं तमः परम् ।
सर्वसन्निधिसंस्थानं सर्वसाक्षिणमीश्वरम् ।।१९।।

पालकं च नियन्तारं कारणं कारणात्मनाम् ।
अनादिमादिमन्यस्यानन्तमन्तं जनुष्मताम् ।।२०।।

O Śivā ! I preached them the nature of yoga and jñāna. I am preaching the same to you. Please listen attentively (16).

Nature of Knowledge

To perceive all the twenty eight elements, namely, Prakṛti, Puruṣa, Mahat, Ahaṅkār, five Tanmātras, eleven sensory-motor organs and mind, five gross elements, three Guṇas (Sattva, Rajas and Tamas) as inherent, is the real knowledge. This knowledge is borne out of the power of discrimination bestowed by me[1] (17). Devotee who acquires the knowledge by studying the scriptures, from the preachings of Guru and by his own adequate firm understanding, arrives at this truth that Śiva alone is the supreme, becomes Śiva Himself (18).

Nature of Śiva

Śiva is beginningless, middleless and endless, luminous like sun, beyond the darkness (of ignorance), is near to all beings, witness of everything and the Lord of all (19). He is the sustainer, controller and the cause of all causes. He exists prior to the beginning, sustenance and the end of all creation (20). Remaining formless, he is adorned with all

अरूपं सर्वरूपाढ्यमप्रमेयमणोरणुम् ।
महतोऽपि महान्तं मामशब्दं शब्दकारणम् ।।२१।।

अमूलमेकमव्यक्तं व्यक्ताधारं वियत्परम् ।
सर्वान्तर्यामिणं देवं[६] सच्चिद्घनमयं विभुम् ।।२२।।

ज्योतिर्विज्ञानसन्मात्रमादिमध्यान्तवर्जितम्[७] ।
षडूर्मिरहितं शम्भुं षड्विकारविवर्जितम् ।।२३।।

षड्गुणैश्वर्यसम्पन्नं न[८] निरस्ताणिमादिकम् ।
प्रमाणातीतमचलं हेतुदृष्टान्तवर्जितम् ।।२४।।

स्वप्रकाशं स्वदृग्दृश्यं सर्वाधिष्ठानमद्भुतम् ।
केालं गगनाकारं दुःखातीतं निरामयम् ।।२५।।

तत्त्वमस्यादिलक्ष्यार्थमेकं नित्यमनाकुलम् ।
अमलं भावनातीतं गुणत्रयविवर्जितम् ।।२६।।

अवस्थात्रितयातीतमसङ्गं सर्वसङ्गिनम् ।
भोज्यं च भोजकं भोक्तृ सर्वदेहाभिमानिनम् ।।२७।।

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forms, unknowable, smaller than the smallest and bigger than the biggest. He is nameless but the source of all words (21). He is uncaused, non-dual, unmanifested but the basis of all manifestations, beyond everything, inherent in all beings, luminous, of the nature of Truth and consciousness and all pervasive (22). Paramaśiva is of the nature of luminosity, consciousness and existence, beyond the beginning, middle and end. Śambhu is devoid of six kinds of evil propensities and six types of perversions[2] (23). He is adorned with six kinds of glorious virtues which makes ineffective the accomplishments (siddhis) like Aṇimā etc. He transcends all means of knowledge, immovable, beyond all causes and examples (24). He is self-luminous, unique, locus of everything, non-dual, formless like space, unaffected by pain and diseases (25). He is indicated by the supreme syllable like "tattvamasi" etc. One, eternal, self-consistent, unblemished, unthinkable and devoid of three qualities (guṇas) (26). He is beyond the three states (waking, dreaming and deep sleep), though non-attached but related to all, being the inner self of all beings, he is the enjoyer, enjoyed and the enjoyment

न दृश्यमातिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
[९]मनीषिणो ये मनसाभिक्लृप्त-
मेनं विदुस्ते ह्यमृता भवन्ति ।।२८।।

अपाणिपादं जविनमदृश्यं सर्वदर्शनम् ।
अश्रोत्रमखिलश्रोत्रं सर्वदा ह्यसमं समम् ।।२९।।

भोक्तारमक्षरं शुद्धं निर्विकल्पं निरञ्जनम् ।
[१०]निर्लेपं परमानन्दं हर्षामर्षविवर्जितम् ।।३०।।

नित्यमबद्धं नित्यमुक्तं निरुपद्रवमव्ययम् ।
बीजं निर्बीजमनघं पूर्णव्याप्तिमखण्डकम् ।।३१।।

ज्ञात्वैवमादिभिर्देवि लक्षणैर्मामधीश्वरम् ।
निश्चितं मनसः स्थैर्यं ज्ञानं ज्ञानविदो विदुः ।।३२।।

सोऽहं स्वयंज्योतिरजोऽप्रमेयो
महानुभूतिः सकलानुभूतिः ।
एकोऽद्वितीयो वचसां विरामे
येनेरिता[११] वा मनवश्चरन्ति ।।३३।।

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(27). God has the form but is not subject of vision, nobody can see him with his eyes. Wise who tries to know by contemplating him in mind, attains immortality (28). He moves though without hands and feet, he perceives everything though himself remains invisible. He hears everything without ears, nothing is equal to him, yet he is similar to everything (29). Though he is enjoyer yet inexhaustible, pure, without alternative, imperishable, non-attached supreme bliss and devoid of pleasure and pain (30). He is ever in bondage and also in the state of liberation. He is unperturbed, immutable, but the origin of everything but himself uncaused, sinless, all pervasive, indivisible (31). O Goddess ! by knowing the nature of mine, the Lord of the universe, as stated above, the devotee certainly achieves the firmness of mind which is termed as knowledge by the learned (32). Being self-luminous, unborn, unknowable, supreme insight, inherent in all experiences, one, non-dual, unknowable by speech and the highest Principle is Me alone. This is the universal inspiration for all beings (33). O Śive ! I reside in the

सर्वाशयसमावर्ती सर्वभूतान्यहं शिवे ।
सर्वेश्वरोऽहं सर्वज्ञः सर्वव्यापी सनातनः ।।३४।।

शिव एव सर्वम्

शिवोऽहमीश्वरो रुद्रः सदाशिवहरी[१२] विधिः ।
कालो जीवाभिधोऽव्यक्तं गुणा बुद्धिहरङ्कृतिः ।।३५।।

मनश्चित्तं महाव्योम वायुरग्निजलानि भूः ।
गन्धः शब्दो रसः स्पर्शो रूपमित्यहमेव हि ।।३६।।

सवनत्रितयं चाहं कालाश्च प्रातरादिकाः ।
हविर्यज्ञः क्रतुरहं देवाः [१३]शक्रादयोऽप्यहम् ।।३७।।

राक्षसा यक्षरक्षांसि मनुष्याः पशवः खगाः ।
क्रिमिकीटपतङ्गाद्या अहमेव वरानने ।।३८।।

सूर्यादयो ग्रहा भानि कृत्तिकादीन्यहं शिवे ।
कालभेदाश्च तुट्याद्या मेषाद्या राशयोऽप्यहम् ।।३९।।

ज्योत्स्ना प्रकाशस्तिमिरमुत्पत्तिश्च लयः स्थितिः ।
लोकाश्च स्थावरं देवि जङ्गमं चाहमेव हि ।।४०।।

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heart of beings as well as remain inherent in all elements. I am the Lord of all, omniscient, all pervasive and eternal (34).

Śiva is All

I, myself, am Śiva, the God, Rudra, Sadāśiva, Hari, Vidhi (Brahmā), Kāla (annihilator), Jīva (soul), unmanifested Guṇa (sattva, rajas and tamas), cosmic Buddhi (cosmic intelligence, the first evolute), cosmic Ego, Mind, Citta, Space, Air, Fire, Water, Earth, Smell, Sound, Taste, Touch and Form and these are all my manifestations (35-36). I am the three Savana and three Kālas, morning, midday and the evening. I am also the oblation, sacrifice and the sacrificial rites. I am all the deities including Indra etc. (37). O the Graceful ! I am the demon, Yakṣa, evil spirits, human beings, animals, birds, worms, insects and flying insects (38). O Śive ! stars like sun etc, 27 Nakṣatra like Kṛttikā etc, time measurements like Tuṭi etc. Rāśi like Aries etc. are all the manifestations of mine only[3] (39). O Goddess ! moon-light, light, darkness, origination, preservation and dissolution, all spheres, immovables and movables are also me (40). Vedic scriptures, history and

श्रुतयश्च पुराणानि स्मृतयो धर्मसंहिताः ।
आश्रमा जातयः सर्वा अहमेव परः शिवः ।।४१।।

धर्माधर्मौ सुखं दुःखं सद्योगस्तफलं त्वहम् ।
भूतं भवद्भविष्यच्च सर्वमप्यहमीश्वरि ।।४२।।

संसारी चापि संसारोऽप्यहं संसरणं शिवे ।
भोक्तारं प्रेरकं भोज्यं मां विज्ञाय विमुच्यते ।।४३।।

ज्ञानयोगाभ्यां संसिद्धिः

[१४]विद्धि ज्ञानं मद्विवेको योगो मत्प्राप्तिरीश्वरि ।
ताभ्यामुभाभ्यां संसिद्धिः सोऽहमेव शिवः शिवे ।।४४।।

देव्युवाच

निरीश्वर निरातङ्क निराहार निरन्तर ।
नमस्तुभ्यं पशुपते संशयं छिन्धि मे शिव ।।४५।।

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mythology, anthology of ethical codes, revealed scriptures (Āgamas), four classifications of human beings, all castes are all my own forms and I am the supreme Śiva (41). O Goddess ! Dharma, Adharma, pleasure, pain, good endeavours and their results are all me. Past, present and future are also my forms (42). O Śive ! the world, worldly lives and their mutations are all me only. The devotee who knows that the enjoyer, enjoyed and the inspirer are the manifestations of me only, is liberated (43).

Accomplishment by Jñāna-yoga

O Goddess ! the power of discrimination (between truth and non-truth) bestowed by me should be known as knowledge and the knowledge that leads to me is yoga. Śivā ! one who has accomplished both knowledge and yoga becomes me (44).

Goddess enquires —

O Śiva ! you are the supreme Lord, indomitable, requires nothing for sustenance and eternal. O the Lord of the souls, I bow unto you. Kindly remove my doubts (45).

परंब्रह्म कथं जीवस्वरूपं धत्ते

अनन्तमव्ययं शुद्धं सच्चिज्ज्योतिः सुखप्रदम् ।
पूर्णमेवाप्तकामस्त्वं परंब्रह्म परात्परम्[१५] ।।४६।।

भोक्ता विकारी निर्बन्धः शरीरी सुखदुःखभुक् ।
जायते म्रियते जीवः कथं जीवस्त्वमीश्वर ।।४७।।

लोकाल्लोकं प्रयात्येष अर्थवांश्च दरिद्रवत् ।
नैव सङ्गच्छते देव मनसो मम शङ्कर ।।४८।।

ईश्वर उवाच

अमहेव वरारोहे निर्विकल्पादिलक्षणः ।
भवत्या मम शक्त्यैवं विक्रीडामि यथासुखम् ।।४९।।

शिवशक्त्यात्मकं जगत्

शिवोऽहं त्वमुमे शक्तिस्त्वमेवाहमहं त्वमु ।
स्त्र्यात्मा त्वं वै पुमात्माहं शिवशक्त्यात्मकं जगत् ।।५०।।

How the Absolute Assume the Nature of Jīva

You are the infinite, immutable, pure, existence, consciousness, enlightenment, blissful, perfect, self-content, supreme and the Absolute (46). Enjoyer, changeable, fettered, somatic, affected by pleasure and pain, engulfed in cycle of transmigration is the nature of jīva. O God ! how do you assume such forms, kindly tell me (47). O Saṅkara ! I am unable to understand how the souls that migrate from sphere to sphere become prosperous and sometimes poor are the same as Śiva (48) ?

God replies —

O the gracious ! I am the possessor of infinite, indeterminate nature, remain ever engaged in blissful sport accompanying you, the power of mine (49).

World as the Manifestation of Śiva-Śakti

O Umā ! I am Śiva and you are the Śakti (Power). You are not different from me nor am I different from you. You are represented in

त्वयि दर्पणभूतायां बुद्धो(द्धौ) जीवोऽहमीश्वरः ।
असङ्गः प्रतिबिम्बोऽस्मि न भोक्ता केवलः शिवः ।।५१।।

शोकहर्षभयक्रोधलोभमोहस्पृहादयः ।
अहङ्कारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः ।।५२।।

जीवात्मलक्षणम्

जीवोऽव्ययोऽगुणः शुद्धः स्वयंज्योतिरपावृतः ।
अग्निवद् धातुवद् देवि न भोक्ता जीव ईश्वरः ।।५३।।

सुखत्वमपि दुःखत्वं कार्श्यस्थौल्याद्यनेकधा ।
भावा अहम्मतेर्धर्मा जीवाध्यासादभूत् तनुः ।।५४।।

यथा स्वप्नगता धर्मा आरोप्यन्ते स्व आत्मनि ।
अज्ञेन देहतादात्म्यात् तयैवास्य शरीरिणः ।।५५।।

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the nature of all womenhood and I am represented in the nature of all men. Thus the whole creation is the manifestation of Śiva-Śakti (50). O Pārvatī ! you are a mirror in the form of cosmic Mahat and I am reflected in it as a soul, though I am non-attached, non-enjoyer and ever remain only Supreme Śiva (51). Pain, pleasure, fear, anger, covetousness, attachment, aspirations, birth and death etc. are born out of ego and are not the nature of the soul (52).

Nature of Soul

O Goddess ! soul is immutable, devoid of attributes, pure, self-luminous, unsheathed, pyretic, essence of substance, non-enjoyer and God Himself (53). Pleasure and pain, slenderness and obese are the qualities that are imposed on jīva by ego and thus the jīva acquires the body (54). As one during dream imposes all the characteristics of dream on himself, in the same way, the ignorant soul indentifies itself with the body and assumes its nature as its own (55). The soul, infact, neither takes birth nor dies. It is not a fact that it never existed in past nor it is

न जायते म्रियते वा कदाचि-
न्नायं [16]भूतो भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ।।५६।।

मायामोहितो जीव आत्मानमन्यथा पश्यति

निर्लेपोऽहं यथा देवि निःसङ्गश्चाप्यकामनः ।
तथैव जीवो मद्बिम्बो न बिम्बप्रतिबिम्बयोः ।।५७।।

भेदः प्रसिद्ध एवासौ दृश्यते गिरिनन्दिनि ।
मन्मायामोहितो जीवः पश्यत्यात्मानमन्यथा ।।५८।।

नृत्यतो गायतः पश्यन् यदैवान्यत् करोति तान् ।
एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकार्यते ।।५९।।

कल्पितेयं व्यवहृतिः पुरुषस्यार्थसिद्धये ।
आत्मतत्त्वे प्रतिज्ञाते नैको भोक्ताऽपि[17] लभ्यते ।।६०।।

तिष्ठत्युपैति सञ्जाता बहुधा बुद्धिरेव मे ।
शक्तिर्भवद्विभूतिः स पुमान् भोक्तेव दृश्यते ।।६१।।

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a fact that it would never be in future i.e. it exists for ever. It is unborn, eternal, permanent and ageless. It is not perished even on the demise of the body[4] (56).

Māyā Deluded Jīva Misconceives Ātman

O Goddess ! as I am unblemished, non-attached and devoid of all desires, so also the jīva, the image of mine, is like me. There is no relation of image and its reflection (between Brahman and jīva), nor is it perceptible anywhere. O the daughter of the mountain ! the jīva deluded by my māyā perceives himself otherwise (57-58). As one starts singing and dancing perceiving others doing the same, so also jīva follows the nature of buddhi without intention (59). All the worldly affairs are imaginary and happen for the enjoyment of Puruṣa. Not a single enjoyer remains after the attainment of the knowledge of self (60). Your divine power manifests itself in various forms in buddhi.

शुद्धो हि स्फटिको देवि जपाकुसुमसन्निधेः[१८] ।
रक्तस्फटिकवद् भाति तद्वदौपाधिकी भृतिः ।।६२।।

गुणोरगभ्रमाद् भीतो [१९]गुणं ज्ञात्वा भयं त्यजेत् ।
मामन्तर्व्यापिनं ज्ञात्वा जीवो मुच्येत बन्धनात् ।।६३।।

अनावृतस्यापारस्य परिच्छेदः कुतो भवेत् ।
भूमाविव गृहेऽल्पत्वं बुद्ध्या कल्पितमीश्वरि ।।६४।।

अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् ।
स्वतो न सम्भवेदन्यस्तत्त्वज्ञो ज्ञानदो भवेत् ।।६५।।

पुरुषेश्वरयोरण्वपि वैलक्षणं नास्ति

पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि ।
तदन्यकल्पना ज्ञानमज्ञानं प्रकृतेर्गुणः ।।६६।।

Puruṣa seems to be an enjoyer on account of its impact (61). O Goddess ! though the crystal is always pure, assumes the red colour of 'Jabā' flower in its proximity, in the same way, jīva assumes all the qualities of buddhi by its contact and enjoys them formally (62). As one is scared to see the rope and thinking it a snake but the fear disappears after knowing it as rope, so also, jīva becomes liberated after knowing me as the omnipresent Śiva (63). O Goddess ! how can an unveiled endless entity be measured? As the earth becomes limited by the construction of the houses, in the same way, the limitation of the self is assumed due to aberration of buddhi (64). Puruṣa is unable to know his own self on account of the impact of beginningless 'avidyā' (principle of cosmic ignorance). So, only a 'seer'–the knower of Truth can make him realise, as the puruṣa himself is unable to acquire the self-knowledge (65).

Non-difference Between Puruṣa and God

There is no difference between the Puruṣa (self) and Iśvara (God). Thinking otherwise is virtually ignorance and ignorance is borne out of Prakṛti's attributes (66).

देव्युवाच

अनावृतस्यानन्तस्यानन्तरस्य चिदात्मनः ।
लोकाल्लोकगतिर्देव तवान्तर्यामिणः कथम् ।।६७।।

कथमखण्ड आत्मा लोकाल्लोकान्तरं गच्छति

अविद्यावशतः स्याच्चेदखण्डस्य तदात्मनः ।
तस्याश्चापि कथं देव पूर्वदेशस्य व्युत्क्रमः ।।६८।।

एतन्मे संशयं शम्भो छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य [१०]भेत्ता मे नोपपद्यते ।।६९।।

दयालो जगदाधार ह्यात्माधिष्ठानमीश्वर ।
मत्प्राणवल्लभ स्वामिन् निरूपय महेश्वर ।।७०।।

ईश्वर उवाच

अनावृतोऽस्म्यनन्तोऽस्मि परिपूर्णोऽस्म्यसंशयम् ।
तादृश्येव हि मच्छक्तिः समस्तापि शृणु प्रिये ।।७१।।

Goddess enquires —

O God ! How you as a being who is unveiled, infinite, devoid of all differences, pure consciousness and immanent, can move from one sphere to another sphere (67) ?

How an Indivisible Self Transmigrates From One Sphere to Another

O God ! it is accepted that it is caused by ignorance, then the question arises as to how the indivisible pure conscious self can be affected by the ignorance (68). O Śambhu ! this is my apprehension. Kindly remove it fully, as there is no one except yourself who is able to eradicate my doubts (69). O the merciful, the substratum of the world, the basis of all beings, O God ! you are my dearest, my Lord, O the supreme God ! kindly explain everything to me (70).

God replies —

O dear ! it is a fact that I am unveiled, unlimited and prefect. There is no doubt about it. Such is my power also. Please listen everything from me (71).

अखण्डाविद्याशक्तेरयं विलासः

न पूर्वदेशसन्त्यागोऽस्त्यविद्याया अपि क्वचित् ।
त्वद्विभूतेरखण्डाद्या विलासस्तादृगुन्नतः ।।७२।।

मद्बिम्बस्यास्य जीवस्य दर्शनस्य चमत्कृतिः ।
तत्र तत्र गताऽविद्या तत्तत्कार्यं सृजत्यलम्[२१] ।।७३।।

महाम्बुधेरिवाम्भांसि तरङ्गायन्त एकधा ।
उत्पद्यन्ते व्रजन्त्यन्यदेशं यान्ति लयं त्वपि ।।७४।।

तत्र तत्र गतो देवि ममात्मा प्रतिबिम्बितः ।
जीवत्वमेत्य मच्छास्त्रात् प्रकृतिं चानुगच्छति ।।७५।।

देव्युवाच

यन्नेत्रत्रितयं शम्भो रविचन्द्रकृशानवः ।
नमस्तस्मै महेशाय गुरवे परमेष्ठिने ।।७६।।

अध्यासः कथं प्रवर्तते

[२२]अत्रैव तनु विश्वात्मन् संशयग्रन्थिभेदनम् ।
अध्यासः कथमीशान तव सत्यचिदात्मनः ।।७७।।

Play of Undivided Avidyā

Your Avidyā i.e. Māyā need not move from one sphere to another sphere. This simply is the play of your unique power (72). Souls are only my reflections but due to this miracle of the perception of soul enveloped by avidyā, various effects are created wherever this perception arises (73). The water of this great ocean rises in the form of waves at one place, proceeds at another and is submerged at the end (74). In the same way, my own self is reflected in the form of individual souls as my image and again return to their original form (Śivatva) by following the instructions laid down in my scriptures (75).

Goddess enquires —

O Śambhu ! the sun, moon and the fire are only your eyes. O the supreme Lord ! I bow unto you, the Guru, the supreme goal (76).

How Delusion Occurs

O the soul of the universe ! kindly pierce this knot of my confusion as to how Śiva who is the pure consciousness, existence and bliss is affected by delusion (77).

ईश्वर उवाच

बिम्बप्रतिबिम्बन्यायेनाध्यासः प्रवर्तते

आभासरूपिणो भोक्तुर्न मे साक्षाच्चिदात्मनः ।
परिच्छिन्नत्वमायातमायातस्य विकारिता ।।७८।।

अस्ति दिङ्मुखवैषम्यं न बिम्बप्रतिबिम्बयोः ।
अप्येकरूपतां प्राप्य क्व [२३]भेदो बिम्बयोः शिवे ।।७९।।

जीवो मदंशो ज्ञानात्मा साक्ष्यज्ञानीव दृश्यते ।
मदिच्छयास्य जगतस्त्वहमेवाखिलं शिवे ।।८०।।

देव्युवाच

तारकब्रह्मणे तुभ्यमाषाढाय महस्पते ।
नमः पञ्चाक्षरेशाय[२४] गुरवेऽस्तु कपर्दिने ।।८१।।

सुमुखो भव विश्वेश निर्भेदो मे विषह्यताम् ।
निरूपयात्र विश्वात्मन् संशयच्छेदनं वचः ।।८२।।

God replies —

Delusion Occurs Due to Image and its Reflection

The individual self as enjoyer suffers from this delusion, not me, as I am the pure consciousness-bliss. Delusion of māyā can affect only the limited beings and not the unlimited Śiva (78). There is no fundamental difference between image and its reflection. Differences appear due to directions which is only apparent and not real i.e. depth, size and other attributes are only imposed and not real (79). The individual self is a form of mine which is of the nature of knowledge and is the witness of all but is perceived as ignorant. O Śive ! the whole universe has been created by my will and I am the universe (80).

Goddess enquires —

O the universal redeemer, bearer of holy stick, Lord of all luminous entities !I bow unto you. O the Lord of the five syllable hymn, adorned with hair, Guru, I pay obeisance to you (81). O the Lord of the universe ! kindly be pleased unto me and pardon my failings. O the soul of the world ! please remove my doubts by explaining everything to me (82).

निस्तरङ्गसुखाम्भोधेः कथं दुःखित्वम्

निस्तरङ्गसुखाम्भोधेरनन्तस्य चिदात्मनः ।
निमित्ततो वेच्छया वा दुःखित्वमणुता कथम् ।।८३।।

प्राबल्यं यदि मायाया ईश्वरत्वं कुतस्तव ।
न च स्वाधीनजाड्येच्छा निरीहस्य जगत्पते ।।८४।।

ईश्वर उवाच

ममाभिन्नाया शक्तेस्तव नटनाव्यापारोऽयम्

तस्य मे तदहं भद्रे निरीहत्वादिलक्षणः ।
मम शक्तिर्विभूतिस्ते[२५] नटत्येवमनेकधा ।।८५।।

न स्वातन्त्र्यमधीनाया व्यवहारार्थमीश्वरि ।
नाधीनता नियन्तुस्ते विनटन्त्या यथेच्छया ।।८६।।

सुखदुःखादिका[२६] वा तु नटनान्तरचारिणी ।
तिसृणां मम शक्तीनां नामरूपक्रियात्मनाम् ।।८७।।

How the Pain can Affect the Waveless Unperturbed Sea of Bliss

How the waveless unperturbed ocean of bliss, the pure conscious self is affected by pain and assumes the atomic form out of his own will or due to any other reason (83). O the Lord of the world ! if it is due to the impact of māyā, then how it is consistent with your god-hood. Inertness is never possible in free and desireless God (84).

God replies —

World-drama Conducted by Your Power Which is Inseparable From Me

O auspicious ! it is a fact that I am endowed with the attributes of desirelessness etc. But with the grace of my inseparable power, I perform various plays in this world (85). O Goddess ! this power is not independent of me, rather remains under my subjugation. When it assumes various forms and acts, then also it remains under my reign and I am never under its dominance (86). When this power of mine performs various kinds of acts and is affected by the dispositions of pleasure and

यद्विज्ञाते स्वके तत्त्वे भज्यते सा न संशयः ।
यावन्न जानात्यात्मानमात्मना तं मदात्मकम् ।।८८।।
विद्येत[27] वृत्तिवैचित्र्यमनन्ताया अहम्मतेः ।
मतः साक्षिप्रमो वायुनामाद्यानन्तरूपिणी ।।८९।।

मच्छरीरमिदं जगत्

तिष्ठन्ती[28] या मम तनौ मच्छरीरमिदं जगत् ।
जगदित्यहमित्यन्य इति भेदो न कश्चन ।।९०।।
उत्पत्त्यादिस्वरूपेण मदन्यस्यावलोकनम् ।
तिष्ठति स्थितये ज्ञत्वं व्यवहारः स देहिनः ।।९१।।
न दुःखं न सुखं प्रीतिरनिशं प्रीतिकारिणी[29] ।
तदीयरुचिलाभाय दुःखवन्नटनं धियः ।।९२।।

सुखदुःखादिकं धियो नटनाव्यापारः

[30]यथैव देहिनामिष्टो हेमन्ततौं हुताशनः ।
ग्रीष्मे [31]च शीतलाच्छाया एवं हि सुखदुःखयोः ।।९३।।

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pain, it is only the play of my three powers, namely, name, form and action (87). One who is able to know this mystery, is not ensnared by doubts. As long as he is ignorant of the identity of his individual self with me, remains entrapped owing to the various dispositions caused by the ego. This endless power which is reflected as names, forms and actions may very well be compared with the air (88-89).

This World is My Body

This power inheres in my body and also it is a fact that this world is formed as my body. There is no difference between me and the world (90). To apprehend some other agency apart from me for the creation and sustenance is the natural disposition of the mortals (91). Śiva is ever blissful, so there is no existence of pleasure and pain in this world. The intellect feels pleasure and pain according to the inclination of the individual self (92).

Pleasure and Pain are the Play of Intellect

As the fire is pleasant for the body in winter and cool shade is desirable in the summer, also is the state of pleasure and pain (93). As

दृष्टस्वप्नस्य निद्रालोररिभीत्या पलायनम् ।
प्रबुद्धस्य न वै तस्य तथेयं संसृतिस्त्वतः[३२] ।।९४।।

त्वमेकापि नामरूपक्रियात्मना नटसि

एकाप्यनन्तभेदेन नामरूपक्रियात्मना ।
नटसि त्वं कुलेशानि विचित्रास्तव वैभवाः ।।९५।।

शृण्वितः परमं गुह्यं वक्ष्यामि तव पार्वति ।
[३३]शक्ताया अनसूयाया[३४] दत्तचित्ता भव प्रिये ।।९६।।

इति पारमेश्वरतन्त्रे (ज्ञानयोगस्वरूपनिरूपणं नाम)
एकविंशतिः[३५] पटलः समाप्तः ।।२१।।

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one runs away due to fear seeing an enemy in the dream but is aware of reality after waking, such is the state of this world (94).

Being One You Assume Various Forms of Names, Forms as an Actor

O the Goddess of all ! though you are one but assume endless forms of names, forms and actions like an actor, unique is your glory (95). O Pārvatī ! I am preaching you a highly secret doctrine. O dear ! please listen attentively. You are eligible to know, as you never find fault with any body (96).

Here ends the twenty first chapter of Pārameśvara-tantra expounding the nature of knowledge and yoga ||21||

Notes and References (in Sanskrit Text)

१. निहताः–क. ङ.।

२. 'नास्तिकाय... नाशास्त्र' नास्ति–ग. घ.।

३. सति संभवे–क.।

४. शक्त्या–ख. ग. घ.।

५. शयितो–ख. ग. घ.।

६. देवि–ख.।

७. वर्तिनम्–क. ख.।

८. नन्दिन्यस्ता–क., अनिरस्ता (परिभूता)–कटि.।

९. हृदा मनीषा–घ. ङ.।

१०. पङ्क्तिरेषा नास्ति–ग. घ.।

११. पिता–घ. ङ.।

१२. हरिविंग–ग. घ. ङ.।

१३. शक्त्या–क.।

१४. विधि–क. ख. ग.।

१५. परायणम्–घ.।

१६. भूत्वा–ग. घ. ङ.।

१७. भोक्ता हि–क.।

१८. भैः–घ. ङ.।

१९. गुणज्ञानाद् भयं–क.।

२०. छेत्ता–कटि.।

२१. सृजेत् फलम्–क.।

२२. अत्रोपदिश–ख. ग. घ. ङ.।

२३. त्वभेदो–क.।

२४. रीशाय–कटि. ग. घ. ङ.।

२५. तिः सा–कटि.।

२६. दिका–कटि. ग.।

२७. विद्यात् तद्–ख.।

२८. तीदं–ख.।

२९. रिणि–क. ग.।

३०. श्लोकयोः (३९–९४) विपर्यस्तः क्रमः–ग.।

३१. ग्रीष्मेषु–ख. ग. घ.।

३२. तिः प्रिये–कटि., तिश्चितः–ङ.।

३३. भक्ताया अन–ग. घ. ङ.।

३४. यायां–क. ख. ग.।

३५. तितमः–ख.।

Notes & References (in English Text)

1. See *Śrimat Bhāgavat Mahāpurāṇa,* 11.12.1, 11.19.14.
2. ऊर्मिशब्दो बुभुक्षदिषु षट्सु यथा — "बुभुक्षा च पिपासा च प्राणस्य, मनसः स्मृतौ। शोकमोहौ, शरीरस्य जरामृत्यू षडूर्मयः।। See 6.68, 71.
3. The time of flowing of Prāṇavāyu upto the measurement of two and quarter finger is called the 'Tuti'. See *Tantrasāra,* Abhinava Gupta, p. 48
4. See *Bhagavadgītā,* 2.20.

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द्वाविंशः पटलः

भक्तिमाहात्म्यप्रतिपादनम्

ईश्वर उवाच

सांख्ययोगापेक्षया भक्तेर्गरीयस्त्वम्

न साधयति मां योगः सांख्य[१]धर्मस्त्वनुष्ठितः ।
स्वाध्यायोऽपि तपस्तीर्थं[२] क्षेत्राणि नियमादयः ।।१।।

व्रतानि यज्ञाश्छन्दांसि जातयश्चाश्रमा अपि ।
विना भक्त्या सुदृढया मय्येव निरपेक्षया ।।२।।

सदाचाररतं धीरं सदयं धर्मतत्परम् ।
मनस्विनं वा विद्वांसमपि नो रक्षयेत् प्रिये ।।३।।

ज्ञानं ध्यानं च शुश्रूषा यत्नः सर्वोऽपि साधितः ।
यदि मद्भक्तिरहितं न पुनात्यपि वा क्वचित् ।।४।।

Chapter - 22

GLORY OF DEVOTION

God preaches —

Devotion is Higher than Sāṅkhya-yoga

Only by performing Yoga, Sāṅkhya, rites and rituals as prescribed, self-study, penance, visiting pilgrimage, residing in religious monastery and observing the religious injunctions one can never attain me (1). Further, observance of vows, performance of sacrifice, chanting vedic hymns, being born in a partïcular caste and adhering to the rules of Āśramas (Brahmacarya, Gārhastha, Vānaprastha and Sanyās) also are not sufficient to enable one to attain Me, the Absolute, without intense devotion (2). O dear ! observing righteous conducts, perseverence, compassion, religious disposition are also not able to protect the wise and learned person (without devotion) (3). Knowledge, meditation, service and other endeavours are also not able to purify one,

अनाचारोऽपि साचारो वृत्तिः शुद्धापि वा न वा ।
सुजनो दुर्जनो वापि मद्भक्त्या पदमुत्तरेत् ।।५।।

निरपेक्षो भक्तः सर्वोत्तमः

भक्तः सर्वोत्तमो देवि निरपेक्षो ह्यकिञ्चनः ।
अप्युत्कटेभ्यः कर्मभ्यो महदादिभ्य एव च ।।६।।

यथा नदीषु मन्दाकिन्यमरेषु शचीपतिः ।
भवती गिरिजा स्त्रीषु पुरुषेष्वहमीश्वरः ।।७।।

सर्वासां मद्विभूतीनां भक्त एव तथा वरः ।
न बिभेमि कुतश्चापि यथा भक्तादहं प्रिये ।।८।।

भक्तिमहिमा

अतिप्राणिविहिंस्त्रं वा ह्यतिपातककारिणम् ।
अतिनिन्दितकर्माणं मम भक्तिः पुनाति हि ।।९।।

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if devoid of devotion (4). Persons possessing bad conducts or good conducts, pure dispositions or impure dispositions, estimable or wretched are able to go beyond the cycle of the world only by devotion (5).

Unconditional Devotion is Supreme

O Goddess ! one who is immersed in the self-less unconditional devotion is superior to the person who is engaged in rigorous penance, performs rites and rituals and the seekers of the knowledge of Prakṛti and Puruṣa (6). As the river Mandākinī is the purest among the rivers, Indra is superior to all divinities, yourself is supreme among all women and myself is supreme among all men (7) ; O dear ! so my devotee is the supreme among all of my manifestations and I am not scared of any thing except my devotees (8).

Glory of Devotion

My devotion sanctifies even the heinous murderer of many beings, despicable sinner and also the doer of wretched deeds (9). O the

भक्त्या देव्यनपायिन्या निरघे मय्यमायया ।
प्रीतिमय्या भवाम्भोधिं को वा नावा न सन्तरेत् ।।१०।।

भक्तिर्माता पिता वित्तं बन्धुरापदि[3] सोदरः ।
गुरुर्मित्रं सुहृद् भोगो[4] मोक्षश्च पुरुषार्थराट् ।।११।।

पत्रं पुष्पं फलं वन्यं ग्राम्यं वा दुर्बलोचितम् ।
समर्पितं समानीय भक्तेन मम तत्प्रियम् ।।१२।।

सुगन्धि वाप्यगन्धं वा तुलसीकुसुमादिकम् ।
समर्पितं भवेत् तृप्त्यै भक्तानां[5] काङ्क्षितेन मे ।।१३।।

भक्तः सर्वाधिकः प्रियः

मत्तस्त्वत्तोऽपि कैलासान्नन्दीशाच्च गजाननात् ।
स्कन्दादिकात् ततश्चापि भक्त एव प्रियो मम ।।१४।।

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।
सर्वभूतात्मभूतस्य निरपेक्षं मदात्मनः ।।१५।।

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unblemished Goddess ! who will not be able to cross the ocean of the world with the help of the boat of unconditional devotion, an intense love for me (10) ? Devotion is like mother, father, wealth, friend, brother, preceptor (Guru), fellow, wellwisher and a source of enjoyment. It is also the bestower of four Puruṣārthas along with liberation (11). The devotee who reverently and devotedly offers me the leaves, flowers, fruits easily available in villages and forests to even unprivileged : person is very dear to me (12). Sweet odoured or without odour or whatever is available like Tulasī, flower etc. if surrendered to me, I am fully satisfied because I only see the intention of the devotee (13).

Devotee is Dearest to Me

Devotee is dearer to me than my own self, than yourself and also dearer than Kailāśa, Nandī, Gaṇeśa and Skanda etc. (14). Devotee is dearest to me because he is humble, self controlled, tranquilled,

निस्तरङ्गमहानन्दपारगाः शैवसत्तमाः ।
नांशांशमपि जानन्ति कामितस्य मम प्रिये ।।१६।।

भक्त्या समर्पितमक्षय्यं भवति

सुगन्धि शीतलं स्वच्छं वस्त्रपूतं पयो बहु ।
चुलुकं वा यथाशक्ति तदक्षय्यं मदर्पितम् ।।१७।।

करवीरैर्विल्वपत्रैर्दूर्वाभिस्तुलसीदलैः ।
द्रोणैर्मामर्चयेन्नित्यं पञ्चभिः कुसुमैः शिवे ।।१८।।

अशक्तस्तु यथाशक्ति स्तोत्रपूजाजपादिकम् ।
स्मरणं कीर्तनं ध्यानं नर्तनं चाप्यमायया ।।१९।।

कर्मणा मनसा वाचा सर्वाशक्तस्य सुन्दरि ।
नामानुस्मरणं चैव लभ्यं तच्च ममाप्तये ।।२०।।

तत्राप्यशक्तो यो नित्यं यदश्नाति पिबत्यपि ।
मम तीर्थप्रसादात्मा मद्युक्तो मामुपैष्यति ।।२१।।

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perceiver of equality in all beings, beholder of his own self in all, does not expect anything from any one. Such devotee is my own self (15). O my dear ! the supreme devotees remain ever immersed in the calm ocean of bliss and do not possess even an iota of desire (16).

Devotion Bestows Inexhaustible Results

Devotee who offers me a handful of water — scented, cold, pure and duly filtered by fine cloth, receives inexhaustible results (17). O Śive ! devotee should worship me regularly with the five i.e. Karavīr flower, Bilva leaves, Dūrvā, Tulasi leaves and Droṇa flower (18). If the devotee is unable of offer the above flowers, he should recite the prayers, perform worships, chant hymns, should constantly remember me, sing my glory, practice meditation on me and devotedly dance in joy for me to the best of his capacity (19). O the Graceful ! the devotee who is unable to perform anything narrated above, should constantly remember me by his thought, speech and action. Then only he can attain me (20). If a devotee is not able to perform even this, then he should

सद्भक्तिः परमो लाभः

अनुष्ठाना[7]समर्थस्य शक्तस्य तनुदण्डने ।
सद्भवक्तिः परमो लाभो दरिद्रस्य निधिर्यथा ।।२२।।

औषधं भवरोगस्य पापदावानलाम्बुदः ।
[8]मद्भक्तिर्दुःखभोक्तृणां[9] भवसन्तप्तचेतसाम् ।।२३।।

कृतानि यानि धीपूर्वमत्युग्राणि च कोटिशः ।
मद्भक्तिवडवाग्नौ तु तृणायन्ते न संशयः ।।२४।।

मोहान्धतमसे घोरे दुःखवैभवकानने ।
संविधानसमाविष्टः सन्मार्गो भक्तिरेव मे ।।२५।।

आलस्येनापि कार्येण परिहासेन[10] मायया ।
मद्भक्तः सन्तरेद् दुःखं व्याजेनाप्यखिलात्मना ।।२६।।

सुखेच्छुरभ्यसेद् भक्तिं रोगीवौषधमादरात् ।
ममानेपेक्षामव्यग्रः पाथेयमिव मार्गगः ।।२७।।

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regularly eat and drink considering it my offering (prasāda). Such person also attains me (21).

Devotion is the Supreme Attainment

For the devotee who is able to perform my worship and has control over his senses, the true devotion is the highest attainment as the wealth is for the poor (22). Devotion to me is the panacea for all the miseries of the world, as the rain is for the horrible fire of sin. My devotion fully redeems the sufferers from the pangs of the world (23). Millions of abominable sins voluntarily committed by human beings are burnt by the huge fire of devotion like a straw, there is no doubt about it (24). Devotion is the only prescribed true means for the person who is painfully wandering in the forest of sufferings being engulfed in the intense darkness of delusion (25). Even if my devotee observes devotion inattentively, by giving excuses or in humour, by pretention, also crosses the ocean of miseries (26). Devotee who desires happiness should observe the devotion as the diseased person demands remedy. Traveller carries food for the journey, so devotee should take refuge in devotion unconditionally without being perturbed (27). Devotee should

भक्तो भक्त्या भजेन्मां वै निःसङ्गमतिमाश्रितः ।
विज्ञायाखिलवर्णानां योषाचारमिव प्रियम् ॥२८॥

स्त्रीपुमानपुमानीशा भक्तिमेवाश्रयन्तु मे ।
[11]नरके वाधिकारोऽस्ति ऋते मद्भक्तिमुत्तमाम् ॥२९॥

बहुनात्र किमुक्तेन वक्तव्यं ग्रन्थकोटिभिः ।
वक्ष्ये शृण्वेकवाक्येन मद्भक्तिः परमा गतिः ॥३०॥

देव्युवाच

[12]धीर्न ते नटना लोके चतुरं ते प्रवर्तनम् ।
धीमयं धीगतिं देव[13] धीमहीशानमीश्वरम् ॥३१॥

देवदेवोत्तम स्वामिन् दीप्यद्द्वादशकोटये ।
शशिकोटिसुशीताय त्वत्तेजःखनये नमः ॥३२॥

वदात्र परमेशान भक्तिलक्षणमीश्वर ।
यया ज्ञातभवद्रूपः परामेष्यति निर्वृतिम् ॥३३॥

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devoutedly surrender singlemindedly and taking final refuge in me. I am dearest to him in the world as a beautiful woman is to a sensuous man (28). Woman, man or any other being should take refuge only in my devotion because no one is eligible for the supreme righteousness without intense devotion to me (29). Now, what else remains to be said? What has been stated in innumerable scriptures may be cited in one sentence, 'my devotion is the ultimate goal' (30).

Goddess enquires —

O God ! the drama of this world is the product of your intelligence and its sustenance is due to your acumen. I pay my obeisance to you as the epitome of supreme intelligence, prime mover, the Lord of lords and understanding (31). You are the supreme among all divinities, my lord, your luminosity is brighter than the light of the twelve crores of suns and more soothing than the millions of moons. I bow unto you as the abode of all lustre (32). O the supreme lord ! kindly preach me the nature of devotion by knowing which one attains your nature and is finally redeemed (33).

ईश्वर उवाच

भक्तिलक्षणनिरूपणम्

कर्मणा मनसा वाचा जाग्रत्स्वप्नसुषुप्तिषु ।
मदनुस्मरणं ध्यानं स्तुतिः पूजा रतिः सदा ।।३४।।

मल्लिङ्गधारणं भक्तपूजनं लिङ्गपूजनम्[१४] ।
अहिंसा सर्वभूतेषु दया मदनुवीक्षणम् ।।३५।।

मल्लिङ्गलिङ्गचिह्नानां दर्शने मयि भक्तितः ।
अमाययाऽनपेक्षातः साष्टाङ्गमभिवादनम् ।।३६।।

गतिं प्रदक्षिणं सर्वां मम सर्वत्र सर्वदा ।
भावयेच्छयनं सुभ्रु प्रमाणं मयि सर्वशः ।।३७।।

उच्चारणं चाक्षराणां मन्नामस्मरणं त्विति ।
भुक्तपीतादिकं सर्वं मत्प्रसादधियाश्नुते ।।३८।।

सर्वामैन्द्रियकीं वृत्तिं मत्सेवायै नियोजयेत् ।
सम्प्राप्तमखिलं भोगं मदर्थमिति चार्पयेत् ।।३९।।

God replies —

Nature of Devotion

Remaining engrossed in constant remembrance, meditation, prayer, worship and intense love of Śiva with action, thought and speech in all the states of waking, dreaming and deep sleep (34) ; wearing Iṣṭaliṅga, worshipping devotees and Liṅgas, observance of non-violence for all beings, having compassion for all, perceiving me in everyone (35) ; considering the objects scribed with the symbol of liṅga as the holy vision of Śiva himself, prostrating humbly before me without any pretention and expectation (36), O gracious ! taking round of everything considering me omnipresent in all and always visualising me while sleeping and paying obeisance to me (37) ; always reciting the letters of my name, ever remembering my name, accepting all the eatables and drinks as my offering (Prasāda) (38) ; engaging all the senses in my service and offering all the objects of enjoyment as the offering for me (39) ; not feeling perturbed even in the state of

कृच्छ्रेऽपि मनसि क्लेशं न सम्प्राप्तमनुस्मरेत् ।
अतिमानुषसम्पत्तावप्युपसर्पेत न क्वचित् ।।४०।।

पुत्रदारधनादीनां सङ्गमः पान्थसङ्गमः ।
अनुदेहं नियन्त्येते स्वप्नो निद्रानुगो यथा ।।४१।।

नेहामुत्र फलं किञ्चिदिच्छेद् भक्तो मम प्रिये ।
अपि कैवल्यमीशानि मया दत्तमपि क्वचित् ।।४२।।

कियती सार्वभौमादिसम्पत्तिश्चाणिमादिका ।
तृणीकृताणिमाद्यष्टसिद्धेर्वै भक्तिरंहसा[१५] ।।४३।।

दृष्टं श्रुतमनुध्यातं यद् बुद्ध्या वा कुलेश्वरि ।
सर्वं मदात्मना[१६] पश्येद् [१७]योषाचारमिव प्रियम् ।।४४।।

दरिद्रस्य [१८]धनप्राप्तौ यथा स्यात् तन्मतिः शिवे ।
कामुकस्य यथा काम उभे [१९]तत्प्रीतिलक्षणे ।।४५।।

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unbearable suffering and not being concerned with the enormous acquisition of wealth usually received by privileged person (40); considering son, wife, wealth etc. highly temporary like the fellow travellors of the journey; they are impermanently associated, with the body as the dreams are with the sleeps (41); O Goddess! my devotee does not aspire for the results in this world and the world beyond. O dear! he even is not desirous to accept the liberation offered by me (42). For such devotee of mine, there is no value for extensive and enormous wealth and the spiritual achievements like aṇimā etc., as he considers eightfold spiritual achievements (aṇimā etc.) insignificant like the blade of grass because of the passion of intense devotion for me (43). O the Goddess of the universe! whatever my devotee perceives, listens to and ponders over with his understanding, always and everywhere should experience me and feel pleasure as if he is in company with a beautiful belle (44). O Śive! as the poor, after receiving wealth and the sensuous person after satisfaction of the senses, feels happy and satisfied, in the same way, the devotee, in love with God, experiences

कार्या पदार्थसम्प्रीतिर्भक्तेर्मोहमयी मतिः ।
मय्यकामेन सा शुद्धा भक्तिर्वै सात्त्विकी मतिः ।।४६।।

भक्तिदन्तिनमारुह्य भवश्वभ्यः कदाचनः ।
न बिभेति क्वचिद्धीमान् भक्तिमान् मयि निस्पृहः ।।४७।।

जात्यन्धस्य यथा दृष्टिर्दरिद्रस्य यथा निधिः ।
मूकस्य वचनं रोगपीडितस्य[20] यथौषधम् ।।४८।।

प्राणस्य जीवनजलमधीरस्य स्वतन्त्रता ।
तथा दुःखतितीर्षोर्मे भक्तिलाभः परः शिवे ।।४९।।

व्यवहारस्त्रिरूपोऽपि मयि भक्तिमतः सुखम् ।
अभक्तस्य परं दुःखमेष सर्वत्र निश्चयः ।।५०।।

देव्युवाच

इदं सत्तनवे तुभ्यं महदाधाररूपिणे ।
नमोऽस्तु[21] जयरूपाय शम्भवे चेतनात्मने ।।५१।।

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the same intense blissful state (45). If the devotion is for the fulfilment of any purpose, it is considered as vitiated with attachment to the object. On the other hand, the pure devotion for attaining me and which is devoid of any other desire is called as 'Sāttvikī' temperament (46). The wise desireless devotee of mine riding on the elephant of devotion is not scared of the dog of the miseries of the world (47). O Śive ! as the vision is for the born-blind, wealth for the poor, speech for the dumb, panacea for the diseased, life for the dying, freedom for scared and fettered, so also, the devotion is the supreme means for getting redemption from all kinds of miseries (48-49). My devotee remains happy in all the three stages (Pāramārthika, Vyavahārika and Prātibhāsika), on the contrary, a non devotee experiences great miseries in all the above phases, it is a certainty everywhere (50).

Goddess enquires —

O Śambhu, the substratum of the Mahat etc. conferrer of victory, of the nature of consciousness, I bow unto you (51).

भक्तिः कथमुत्पद्यते

सन्तरेदापदं भक्त्या निरूपितमिति प्रभो ।
कथमुत्पद्यते सास्य यामाश्रित्य[22] भवत्प्रियः ।।५२।।

ईश्वर उवाच

अपेक्ष्य कामिनीं कामी कुर्यात् कामपदां[23] कृतिम् ।
[24]ता एवान्तवतीर्भुक्त्वा तदन्ते दुःखभाग् भवेत् ।।५३।।

भक्तिलाभाय गुरुशुश्रूषणमपेक्षितम्

पुरा कृतेन पुण्येन निर्विण्णः सुखसङ्गमे ।
गुरुं समाश्रयेद् भक्त्या दुःखोत्तरणहेतवे ।।५४।।

प्राणार्थमानवसुभिरादरार्थमनुक्रमैः ।
उपासयित्वा सन्तोष्य जानीयान्मामशेषतः ।।५५।।

प्रसाद्य सेवया भक्तो[25] गुरुं शुश्रूषया प्रिये ।
त्यक्त्वैषणामसम्यग्ज्ञः श्रयेद्भक्तिं परां मयि[26] ।।५६।।

Origin of Devotion

O Lord ! you have taught me that one crosses the ocean of miseries with the help of devotion. Now, kindly let me know its origin, by taking refuge of which, the devotee becomes dear to you (52).

God replies —

The lascivious person indulges himself in various sexual activities after meeting his desired mate but becomes unhappy and miserable at the end due to excessive enjoyment (53).

Service to Guru Essential for Devotion

Devotee becomes desireless owing to the fructification of the good deeds performed in the previous lives. He should devotedly take refuge in Guru for the cessation of miseries (54). Disciple should gradually surrender his life, property, honour and wealth to his Guru and make him satisfied with his service and acquire perfect knowledge from him regarding me (55). O dear ! he should please Guru by his service. He should get rid off all worldly desires and should take refuge

अशक्तः कामनात्यागे न [२७]ग्रहीतुमपीच्छति ।
मध्यस्थः श्रीगुरुमुखाज्ज्ञात्वा मामेव संश्रयेत् ।।५७।।

भक्त्या तु दृढया मां च ज्ञात्वा सम्यक् समः शिवे ।
शिवोऽहमिति सम्भाव्य शिव एव भवेद् ध्रुवम् ।।५८।।

तद्यावज्ज्ञायते भक्तिर्जानीयान्मामशेषतः ।
गुरुं परिचरेत् तावन्नीचवृत्त्यापि दासवत् ।।५९।।

तदुक्तः परमो मन्त्रः क्रिया तच्चोदिता परा ।
करणत्रयभावेन विश्वसेद् गुरुमीश्वरम्[२८] ।।६०।।

भक्त्यभ्यासाज्ज्ञानयोगयोः समुत्पत्तिः

भक्त्यभ्यासात् समुत्पन्नं ज्ञानं च सुदृढं भवेत् ।
ज्ञानेन योगमाप्नोति ताभ्यां सिद्धो विमुच्यते ।।६१।।

अभक्तस्योदिता संविद् दुर्लभानर्थकारिणी ।
तुषापघातिन इव विशेषस्तस्य वै क्रमः ।।६२।।

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in my supreme devotion for the attainment of the perfect knowledge (56). The devotee who is unable to relinquish his desires and at the same time unwilling to retain them, such an indweller of the middle path, should acquire knowledge from the mouth of divine Guru taking refuge in me (57). O Śive ! the devotee by being firmly established in my devotion, by attaining the perfect knowledge, having equanimity in perception and by conceiving himself as Śiva, ultimately becomes Śiva Himself (58). Devotee should serve his Guru devoutedly like a low-born slave till he attains a perfect knowledge of me and my devotion (59). Whatever Guru utters is a supreme hymn and the deeds inspired by him are the supreme deeds. So, the śaiva-devotee should accept Guru as God himself, have faith and serve him with thought, speech and action (60).

Origination of Knowledge and Yoga from Devotion

The knowledge and yoga are originated and firmly established by the practice of devotion. Yoga originates from knowledge and one ultimately attains liberation by accomplishing both knowledge and yoga (61). Knowledge can hardly be originated without devotion. Such

त्यक्त्वा भक्तिमयीं नावमुत्तर्तुममरापगाम् ।
पारादिवेषन्[२९] बाहुभ्यामतरिभ्यां महाल्पधीः ।।६३।।

विशेषमत्र वक्ष्यामि शृणु देवि समाहिता ।
कर्मभक्तिचिदात्मानस्त्वधिकारास्त्रय स्फुटाः[३०] ।।६४।।

आलम्बः कामिनः कर्म ज्ञानं निष्कासिनः[३१] परम् ।
विरक्तस्य त्वशक्तस्य भक्तियोगः शिवे मयि ।।६५।।

नेहोतोत्तरसम्भोगमादिप्राप्तेन सज्जते ।
भुञ्जन् प्रारब्धतः [३२]प्राप्तान् मयि भक्तो भवेद्ध्रुवम् ।।६६।।

[३३]सुसुखं ज्ञानमुत्पन्नं भक्तस्य सुदृढं भवेत् ।
निरस्ताज्ञानतिमिरस्तेन मुक्तो न संशयः ।।६७।।

न किञ्चिज्ज्ञानिनः कर्म निषेधो विधिरेव वा ।
विधिर्यो ज्ञाननिष्ठोऽभूत् स च निस्सङ्गितात्मनः ।।६८।।

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knowledge is always disastrous and destructive, as nothing is gained after wasting efforts in pounding the straws (62). One who aspires to cross the river without the help of the boat of devotion, rather only by the strength of his own hands, should be considered a moron (63). O Goddess ! please listen attentively. I want to preach you here a special teaching. Action, devotion and knowledge have clearly been described as three rights in the scriptures (64). O Śive ! one who is attached to the world should take the help of the means of actions, for the nonattached desireless person knowledge is supreme and the ranunciated but incapable person should take help of my devotion (65). If a person enjoys the results of the deeds performed in the previous births with non-attached attitude, desirelessly, is sure to develop intense devotion for me (66). For such devotee, knowledge is easily attained and the devotion is firmly established. In this way, the darkness of ignorance is dissipated by the dawn of knowledge and thus, he is sure to be liberated (67). For the wise, affirmative and negative injunctions are not applicable. For him, firm determination for knowledge is supreme, by which only he achieves renunciation (68). Devotee should make all

भक्तस्य तु यथाशक्ति निषिद्धं यत्नतस्त्यजेत् ।
कुर्याद् विधेयं प्राबल्ये भक्तिमेवाश्रयेत् सुखी ।।६९।।

अन्यथा करणे कार्यं प्राश्चित्तं तु कामिनः ।
ज्ञानी ज्ञानेन सद्भक्त्या भक्तश्च मयि शुद्धये ।।७०।।

न कर्माधीनता बन्धो भक्तस्य ज्ञानिनो मम ।
न विरक्तिर्न चासक्तिः प्रायः श्रेयो भवेत् प्रिये ।।७१।।

देवदानवगन्धर्वयक्षराक्षसमानुषाः ।
मद्भक्त्यैव तरन्त्युग्रं स्त्रीशूद्रपशुपक्षिणः ।।७२।।

न मृत्युर्न जरारोगभयक्लेशाश्च[34] हि क्वचित् ।
भयं पीतामृतस्यैव भक्तस्य [35]सुखमेधते ।।७३।।

तपस्विभ्योऽधिको ज्ञानी ज्ञानिभ्यश्च मतोऽधिकः ।
कर्मिभ्यश्चापि गिरिजे [36]तन्मद्भक्तः सुखी भवेत् ।।७४।।

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efforts to abandon the forbidden deeds and should always indulge in performing such deeds which have duly been approved (by the scriptures). Such persons always remain happy by taking refuge in devotion (69). The worldly persons should perform atonement for not abiding to the affirmative and negative injunctions. The wise and devotee are purified by the knowledge and devotion respectively (70). O dear ! my devotee and the wise persons are not bound by the law of deeds, as they are free from both the attachment and non-attachment and their lives are righteousness itself (71). Divinities, demons, Gandharvas, Yakṣas, Rākṣas, human beings, women, serving class, animals and birds–all get redemption from severe miseries with the help of devotion to me (72). The devotee of Śiva is not afraid of death, aging, disease, fear, pain etc., as he is intoxicated with the nector of devotion and the resultant bliss is ever increasing (73). O the daughter of the mountain ! the wise person is superior to the ascetics but my devotee is superior to the wise and the performer of rites and rituals. Thus my devotee ever remains happy[1] (74).

अभक्ता दुर्गतिं लभन्ते

दुर्वासनानुबन्धेन विषयत्यागकातराः ।
मन्मायामोहितधियः पुरुषाः पूर्वकर्मतः ।।७५।।

राजसा घोरसङ्कल्पाः कामुका ह्यहिमन्यवः ।
मोहधूमान्धचक्षुष्काः [37]स्वर्लोकं न विदन्ति ते ।।७६।।

नैव ते मां विजानन्ति हृदिस्थं य [38]इमं यतः[39] ।
अक्षशस्त्रा ह्यसुतृप्ता यथा नीहारचक्षुषः ।।७७।।

अहिता आतुरा वाचा परं पुष्पितयाखिलाः ।
बध्यन्ते सङ्कटे घोरे मांसलुब्धा इवाण्डजाः ।।७८।।

न रुचिः कर्म[40] बन्धानां ज्ञानभक्त्योर्मम प्रिये ।
[41]चर्माम्भिस्तृप्तकुक्षीनां शुनामिव घृतं शुभम् ।।७९।।

अनुपास्य गुरुं भक्त्या त्वनभ्यस्यागमं त्वपि ।
अभक्ताज्ञानिनः श्रेयः कुत ईयुः परं मम ।।८०।।

Non-devotee Suffers

Some persons are reluctant to abandon the objects of enjoyment because of being fettered with the evil propensities caused by the deeds of their previous lives, as their intellect remains deluded with the mystic power of mine (māyā) (75). Such persons are the possessor of the nature of Rajaguṇa, having harsh determination, lascivious, charged with anger like snake and are unable to realise their own welfare and of others, as their eyes remain enveloped with the smoke of delusion (76). They fail to recognise me as an indweller in their heart because they only rely on their own eyes, satiate their ownselves like the eyes covered with the mist (77). Persons who are malicious, impatient, verbose, exaggerator remain in trouble as greedy bird seeking flesh is entrapped (78). O dear ! persons fettered by the previous deeds have no inclination for my devotion and knowledge, as the dog interested in chewing the bones and skins has no taste for pious butter-milk (79). How can a person without devoutedly serving Guru, practising the injunctions of the Āgama scriptures and being ignorant and devoid of devotion, be able to attain the auspicious highest state of mine (80).

भक्तिः सुसाधनं साध्यं ज्ञानं योगाद्विमुक्तये ।
तत्सिद्धस्य वृथा कर्म नीरोगिण इवौषधिम् ।।८१।।

देव्युवाच

न कर्म साधनं मुक्तेरभक्तिर्ज्ञानमप्युत ।
एवं यदि मते भेदास्तव शम्भो कथं वद ।।८२।।

अभक्तलिङ्गधारणान्मुक्तिर्भवति वा ?

प्राबल्येन विभोर्भक्तिः साध्यते मुक्तिरीश्वर ।
लिङ्गधारणतः किं स्यादभक्तस्योक्तभक्तितः ।।८३।।
इदं निरूपय विभो करुणाकर शङ्कर ।
मम बन्धो दयासिन्धो गन्धेभाजिनभूषण ।।८४।।

ईश्वर उवाच

सत्यमुक्तं त्वया देवि शृण्वत्र परमं वचः ।
मतभेदेषु [४२]चोक्तेषु विशेषं लिङ्गधारणम् ।।८५।।

Devotion is the supreme means to achieve the knowledge and then one can attain liberation by practising yoga. After attaining the state of liberation, the actions become fruitless as the medicines are non-essential for the person who has recovered from the ailment (81).

Goddess enquires —

O Śambhu ! if good deeds are not the means of liberation and knowledge is meaningless without devotion, then how the various doctrines have arisen in your religion, kindly explain (82).

Is liberation Possible for a Non-devoted Liṅgī?

O God ! if liberation is attained by intense devotion, then what will be the fate of the liṅgī who is devoid of devotion? (83) O the all pervasive, merciful Śaṅkara ! my companion, the ocean of compassion, adorned with the skin of the sweet odoured intoxicated elephant, kindly explain (84).

God replies —

O Goddess ! you have uttered the truth. Please listen to the final truth. Despite of the differences of opinions, wearing of Liṅga is specially common among all (85).

लिङ्गधारणतः संसृतिसागरं तरति

कर्मादिकारिणः कामं कामिनः कमलानने ।
कर्मबन्धविमोक्षाय कल्पितो मार्ग ईदृशः ॥८६॥
लिङ्गधारणसन्नावी तरेत् संसृतिसागरम् ।
तत्केन जीयते देवि गहना कर्मणो गतिः ॥८७॥

मतभेदाः सोपानमार्गाः

न त्यक्तुं शक्यते यावदेकदैव तनूभृता ।
तत्सोपानप्रसिद्ध्यर्थं मतभेदा निरूपिताः ॥८८॥
निर्विघ्नेन फलप्राप्त्यै लाभदार्ढ्यादिसिद्धये ।
निर्विघ्नाय विशोकाय कर्तव्यं लिङ्गधारणम् ॥८९॥
पूजार्चनादिको भेदश्चोदयायैव शाङ्करि ।
भक्तेर्ज्ञानस्य दार्ढ्याय केवलं त्वाप्तये स्फुटम् ॥९०॥

Liṅgī Crosses the Ocean of the World

O the lotus eyed ! performer of the rites and rituals may observe them for their own satisfaction but for the cessation of the bondage of karma, this (wearing Iṣṭaliṅga) is the only means (86). Wearing of Liṅga is like a strong boat by the help of which one goes beyond the ocean of the world. O Goddess ! who is able to know the karma whose nature is mysterious (87).

Hierarchy of Various Doctrines

It is impossible for a mortal being to abandon entirely and immediately all the karmas. They should be discarded gradually one by one. Thus arose the differences in doctrines (88). For the fruition of the deeds without impediments, for the steadiness of the benefits thus derived for the accomplishment of the work without hindrance and for the avoidance of sufferings, one should wear the Iṣṭaliṅga (89). O Śāṅkarī ! various kinds of worships and prayers are meant for the well-being of the people. They are also for the steadiness of the knowledge and devotion and for the attainment of the liberation (90). O Goddess !

परिज्ञानं गुरोः शास्त्रात् स्वरूपस्य ममापि च ।
पुरुषार्थः परो देवि बन्धनायाखिलं परम् ।।९१।।
आब्रह्मकीटपर्यन्तं भूतजातं मयीक्षयेत् ।
ममात्वनि द्वित्रितयमेकं चाखण्डमव्ययम् ।।९२।।

परं गुह्यं ज्ञानं तदङ्गानि च

एतज्ज्ञानं परं गुह्यमन्यदज्ञानमेव तत् ।
एतदङ्गानि सर्वाणि गुरुशास्त्रमुखानि[४३] हि ।।९३।।
विविक्तदेशः सन्तोषस्तृप्तिराचार्यसेवनम् ।
अनीहाचारमौनानि स्वाध्यायस्तप आर्जवम् ।।९४।।
अहिंसास्तेयसत्यानि दयात्मसमताखिले ।
तितिक्षा चाप्रमादश्च ब्रह्मचर्यव्रतं[४४] प्रियम्[४५] ।।९५।।
असन्नीताखिलापेक्षा ह्रीरहंमतिवर्जनम् ।
[४६]जातिक्रमविभेदाश्च सुखत्यागोऽन्यसम्मतम् ।।९६।।

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receiving knowledge from the sacred mouth of Guru, by the study of the scriptures about the nature of one's own self and the knowledge of my nature are considered to be the supreme aim of life. Rest are the causes of bondage (91). All beings right from the Brahmā to the insects should be perceived as inherent in me. One should see everything that is counted in number as indivisible and as an immutable substance in me (92).

Most Secret Knowledge and its Aspects

This knowledge is supreme and secret, rest is ignorance. Whatever we learn from the mouth of divine Guru or scriptures are the aspects of this knowledge only (93). Living in a lonely place, contentment, satisfaction, service of Śri Guru, abandoning all desires, observing virtuous conduct and vow of silence, study, penance, modesty, non-violence, non-covetousness, truthfulness, compassion, perceiving equality with all beings, perseverence, carefulness, celibacy, being lovable, non-attached to impermanent things, shyness, abandoning ego-centricity, not accepting various castes and creeds, sacrificing enjoyment, honouring others' opinions, remaining satisfied with whatever re-

यदृच्छालाभविजयस्त्वनपेक्षापि हस्तगे ।
स्मृतिरीश्वर[४७]चिन्ता च तुष्टिः परहितक्रिया ।।९७।।

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
सुखदुःखात्मसमता परेषां च द्विषामपि ।।९८।।

साक्ष्यवस्थात्रये चापि परोपकृतिचेतनम् ।
[४८]आत्महितार्थनिर्बन्धः प्रतीकारानपेक्षिता ।।९९।।

गुरुशास्त्रेशसद्भक्तिरादरो भक्तभक्तिषु ।
ध्यानं ममाभिधानानामनुस्मरणमन्वहम् ।।१००।।

तेजस्वितापि वाग्मित्वमप्रागल्भ्यप्रदर्शनम् ।
असङ्ग आत्मचिन्तानां शिश्नोदरतृषां[४९] क्वचित् ।।१०१।।

अहेरिव गुणाद् भीतिः सङ्गमान्मरणादिव ।
कुणपादिव योषिद्भ्यो धैर्यं पुत्रिषु तेष्वपि ।।१०२।।

साङ्गस्यैवात्र सम्पूर्तिर्निरङ्गस्याङ्गिता कुतः ।
सह प्लवगते भीमे प्रवाहे भववारिधेः ।।१०३।।

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ceived, feeling disinterested in things received, remembering and thinking about God, having contentment, making efforts for other's well-being (94-97), having detachment and indifference for son, wife, house etc., having equal disposition for pleasure and pain and with friend and enemies (98); keeping altruistic attitude in waking, dreaming, sleeping state and remaining indifferent for his own welfare and not being revengeful to anybody (99); maintaining devotion for Guru, scriptures and God, showing reverence for devotion and devoted person, meditating on me and constantly remembering the name of Śiva (100); having acumen and enthusiasm, not keeping company of self-centred, sensuous persons (101) ; keeping distance from evil like snake, remaining sacred of the company of evil doers like death and avoiding women like a dead body, having patience with house holders (102), Considering that which is appropriate may be fulfilled but inappropriate can never be fulfilled; cultivation of these qualities is helpful for crossing the horrible ocean of the world (102-103).

शिवे मनःस्थैर्यमेव परमो योगः

सर्वथा शृणु विश्वेशि परमार्थविनिर्णयम् ।
सर्वयत्नेन मनसा[50] स्थिरीकुर्यान्मनो मयि ॥१०४॥
एष वै परमो योगो मनसः सङ्ग्रहः शिवे ।
दम्यस्यैवार्ततो यत्नादुपलब्ध्या मनोज्ञया ॥१०५॥

जगन्मिथ्येति बुद्ध्वा शिवो भवति

एतन्निरूपितं देवि गुणत्रयविकारकम् ।
जगन्मिथ्यामयं बुद्ध्वामामाश्रित्य भवेदहम्[51] ॥१०६॥

इति श्रीपारमेश्वरतन्त्रे [52]श्रीवीरशैवदीक्षाप्रकरणे
शिवाद्वैत- सिद्धान्ते द्वाविंशतितमः
पटलः समाप्तः[53] ॥२२॥

Perfect Concentration on Śiva is Supreme Yoga

O the Goddess of the universe ! now, please listen to my views regarding the ultimate aim. Devotee should make all efforts to purify his mind and keep it fully concentrated on me (104). O Śive ! this complete concentration and control of mind is called the Supreme yoga. As the farmer secures desired result in agriculture keeping control on his bull, in the same way, the devotee attains the desirable spiritual results after controlling his mind (105).

Knowing World as False, One Becomes Śiva

O Goddess ! knowing that this world, made of the three attributes, is false, the devotee should take refuge in me for attaining me (106).

Here ends the twenty second chapter of Pārameśvaratantra propounding the doctrine of Śaiva non-dualism while describing the procedure of Dīkṣā in Vīraśaiva religion ॥ 22 ॥

Notes and References (in Sanskrit Text)

१. ख्यं धर्म–क.।
२. स्तीर्थे–ग. घ.।
३. राप्तो हि–क.।
४. द्वारा–क.।
५. भक्तेनाका–ख. ग. घ.।
६. 'वस्त्रपूतं' न दृश्यते–क.।
७. ष्ठानस–क. ख.।
८. पङ्क्तिद्वयं न दृश्यते–ग. घ.।
९. भाजानां–ख. ङ.।
१०. स्येन–कटि., ग. घ.।
११. न रक्तो–क.।
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१८. निधि–ग. घ. ङ.।
१९. सा प्रीति......णा–ग. घ. ङ.।
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२१. स्त्वभय–कटि.।
२२. श्रित्याभ–क. ख.।
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३१. निष्ठावतः–क.।

३२.प्राप्तं मयि–ख.।

३३. ससुखं–घ.।

३४. आधिः क्लेशोऽपि न–ख. ग. घ.।

३५. मुद–ख.।

३६. तन्मे भक्तः–ग. घ.।

३७. स्वं–ख.।

३८. इदं–घ. ङ.।

३९. यथा–ग. घ.।

४०. बद्धा–कटि. ख.।

४१. चर्माम्भाः–क., चर्मास्थि–कटि.।

४२. शक्तौ च–ग. घ.।

४३. स्त्रादिकानि–ख. ग. घ.।

४४. मृतं–क. ख.।

४५. प्रिये–ग. घ.।

४६. जातिक्रमविभिन्नेच्छा–कटि., जात्या–घ. ङ.।

४७. श्वरि मच्चिन्ता–कटि.।

४८. आत्मा–क. ख.।

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५१. भवेत् सुखी–कटि. ख.।

५२. 'श्रीवीर...........सिद्धान्ते' नास्ति–ख. ग. घ.।

५३. 'समाप्तः' नास्ति–क. ख.।

Notes & References (in English Text)

1. See *Bhagavadgītā*, 6.46.

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त्रयोविंशः पटलः

देव्युवाच

त्रिलोचनाखिलाधार श्रीकण्ठ परमेश्वर ।
त्रिनाभि त्रिगुणालोक त्रितत्त्वपरिवर्तक ।।१।।

गुरुः प्रियोऽसि भर्ता मे दत्तदेहा त्वयाऽस्म्यहम् ।
वदात्र विस्तरादीश पृष्टं मत्प्रश्नगर्भितम् ।।२।।

निर्लेपस्य जगदाधारता कथमिति प्रश्नः

निर्लेपानङ्गसूक्ष्मस्य जगदाधारता विभो ।
स्थूलस्याप्यविकारस्य कार्यकारणता कथम् ।।३।।

सङ्गादसङ्गिनः सङ्गिजीवदृश्यविकारिणः ।
समापद्येत तादात्म्यमनित्यत्वादिलक्षणम् ।।४।।

Chapter - 23

Goddess enquires —

O the three eyed, substratum of the universe, having three navel (representing gross, subtle and transcendental aspects), manifestor of the three sattva, rajas and tamas attributes, bearer of the nature of three categories (pati, paśu and pāśa), O Śrikanṭha, the supreme Lord ! you are my preceptor and dear Lord. This body has been offered to me by you. O God ! kindly explain, in detail, the grave queries put by me (1-2).

How the Formless Becomes Substratum of the Universe

O the all pervasive ! being formless, without body, subtle, how do you become the substratum of the universe? Your gross body is also immutable. How can there be a causal relationship of you with the universe? (3) All the beings and non-beings of the world are subject to mutation and attachment. You would be also affected by their transitoriness and other limitations owing to the close contact and

सङ्गिनोऽसङ्गिनः स्थातुमुपपद्येत् स्थितिः कथम् ।
परिपूर्णाप्तकामस्य वचसापि प्रयोजिता ।।५।।

ईश्वर उवाच

संम्यगापृच्छि भगवत्यतिगुह्यमिदं त्वया ।
यदि ज्ञेयं त्यजेत् सङ्गमात्मन्यात्मनात्मना ।।६।।

अनन्तोऽहमनाधार आधारो जगतामहम् ।
असङ्गश्चापि निर्लेपस्तथा त्वं शृणु पार्वति ।।७।।

आकाशवायुदृष्टान्तेन तदुपपादनम्

अस्पृशन्नेव भूतानि धारयाम्यखिलान्यपि ।
गन्धवाहमिवाकाश एवमाधारता मम ।।८।।

वस्तुतः सर्वबीजस्य पूर्णस्याप्यविकारिणः ।
वदतो विधिमात्रेण प्रयोज्यत्वं कुतो मम ।।९।।

गिराविव तृणादीनि जायन्ते यान्ति वै लयम् ।
मेघागतिरिवार्कस्य तत्सम्बन्धं कुतो गिरेः ।।१०।।

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identification with them (4). How can a detached self-contented God remain associated with a self who is fully attached with the world? How can it be consistently expressed in language? (5)

God replies —

O the Goddess ! you have very properly asked an apt and secret question. If one intends to know the truth, he has to abandon the attachment for his own self (6). O Pārvatī ! I am the infinite substratum of the universe despite of being non-attached and formless, please listen (7).

Causality Explained by the Example of Space and Air

I support all beings and the whole universe without touching them as the space bears the air. In this way, I am the basis of everything (8). In fact, I am the matrix of all, even if being perfect and immutable. How can the principle of causation be imposed on me as per scriptures? (9) The grass etc. grow on the hills and die. This function is carried out by the movements of the clouds, rains and the sun. How are they related to the mountain? (10) Possessiveness, agency, causality etc. are all the

अधिष्ठातृत्वकर्तृत्वकारणत्वादिकान्यपि ।
कल्पितानि महाशक्त्या भवत्यैव मदीयया ।।११।।

देव्युवाच

कार्यसद्भावे शिवस्याद्वयता कथमुपपद्यते?

अनाधार सदाधार धातरीश्वर वल्लभ ।
निरन्तर निरातङ्क परिपूर्णाद्वय प्रभो ।।१२।।

नित्यसत्यसुखज्योतिःकेवलस्य चिदात्मनः ।
सद्भावेऽन्यस्य कार्यस्याद्वितीयत्वं कुतस्तव ।।१३।।

उक्तानि लक्षणान्येतान्यखिलानि स्युरीश्वर ।
तथापि त्वयि विश्वेश छिन्ध्येतत् संशयं मम ।।१४।।

ईश्वर उवाच

मृत्तिकेत्येव सत्यमिति उपनिषद्वचनेन तत्समाधानम्

घटाद्या मृत्समुपन्ना मृदेव व्यवहारतः ।
नामरूपक्रियावत्त्वं कनकात् कुण्डलादिवत् ।।१५।।

कार्यस्य कारणात्मत्वं लोकसिद्धमपि श्रुतिः ।
मृत्तिकेत्येव सत्यं चेत्याह बीजाङ्कुरं स्फुटम् ।।१६।।

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assumption of Mahāśakti, the supreme power which is you yourself (11).

Goddess enquires —

How is Non-duality of Śiva Established?

O Lord ! you are the substratum, baseless and the sustainer, perpetuator, fearless, perfect and non-dual (12). You are eternal truth, bliss, effulgent and of the nature of pure consciousness. If there is any other entity, then, how is your non-duality possible? (13). O the God of the universe ! if all traits are existent in you, then, how are you the sole lord of the universe? Kindly remove my doubts (14).

God replies —

Earthen Pots are Only Earth—Upaniṣads Preach

Earth is the material cause of pot etc., and despite of various names, forms and functions, they are considered as earthen only like an ear ring made of gold (15). It is commonly said that the effect is fully inherent in cause which also is supported by the scripture as 'Mṛttiketyeva

व्यवहर्ता व्यवहृतिर्व्यवहार्यमिदं त्रयम् ।
एक एवासमिह यत् सुवर्णत्वं हि काञ्चनम् ।।१७।।

यावन्नात्मपरिज्ञानं शिश्नोदरकुवादिनाम् ।
तावद् भेदवदाभासो ज्ञाते मयि कुतो भिदा ।।१८।।

रज्जौ सर्पत्वमारोप्य स्वभ्रान्त्या कुमना अहिः ।
बिभेति किं वा तस्येयं करोति न करोति वा ।।१९।।

संस्थिते मय्यधिष्ठाने निस्तरङ्गसुखाम्बुधौ ।
सञ्जायन्ते विलीयन्ते नामरूपात्मबुद्बुदाः ।।२०।।

देव्युवाच

प्रकृतेः परतन्त्राया यद्वा स्वातन्त्र्यवर्त्मनः ।
जात्याधृतिरियं नेष्टा भवतोऽस्ति प्रयोजनम् ।।२१।।

[1]इति श्रीपारमेश्वरतन्त्रे त्रयोविंशतिपटलः समाप्तः ।।२३।।

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satyam' and explained by the example of seed and its sprouting (16). Enjoyer, enjoyment and the object of enjoyment are all the same as the gold and the ornaments made therefrom. The brightness of gold remains ever existent in the ornaments (17).

People remain engaged in sensuous and lascivious activities before the dawn of self-knowledge. Till then, the discursive delusions remain. How can that exit on the onset of my knowledge? (18). The person imposing the serpent on the rope and assuming it to be a real serpent in delusion, is so much scared that he is unable to decide as what to do or not to do (19). Śiva is the substratum – the waveless ocean of bliss. This universe of names and forms emerges and submerges into this ocean of bliss (20).

Goddess states —

The nature which is dependent and even if it is considered to be independent, then also this creation which is based on the cycle of births and deaths cannot be created by her alone. So, your presence is inevitable (21).

Here ends the twenty third chapter of Pārameśvaratantra ||23||

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Notes and References (in Sanṣkrit Text)

१. ङ. पुस्तके पुष्पिकावाक्यं नास्ति।

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Āgamas and vedas, never apart, rather complementary to each other, are the revelation by the Supreme for the welfare of mankind. Both are the sources and ground of all the philosophical doctrines and the religious life of Hinduism. They emphatically assert the truth that is inherent in the philosophical teaching, the mystic experiences of spiritual life and intensively advocate the ritualistic aspect of religious life, elaborately deal with the spiritual sanctions and regulations of the worships.

In the history of Tantric literature, ten Śaivāgamas and eighteen Rudrāgamas have been recognised. Pauṣkar Āgama maintains that all the twenty eight Āgamas, may it be daulistic or non-daulistic, are known as Siddhānta Āgama. Pārameśvarā gama is one of them which consists a systematic and complete discussion regarding the Supreme Reality and hence is named as such wearing of Iṣṭaliṅga bestowed by Guru is the unique feature of Vīraśaivism. Scripture consists a detailed descriptions of Liṅga and casket along with the procedure of Initiation and Sacrifice. Vīraśaiva religious rites and rituals, the ascending stages of spiritual attainments have also been enunciated specifically worship of Iṣṭaliṅga on lotus-palm-seat is another basic rite of Vīraśaiva religion-propounds the scripture.

Dr. Rama Ghose is a learned scholar of Śaivism. She was awarded the esteemed Buch Prize for the best doctoral thesis in Philosophy in the year 1973 by Banaras Hindu University. She joined Arya Mahila Degree College, Varanasi in the year 1969 and since then has devoted herself wholeheartedly for the persuit of knowledge in the field of Philosophy and Religion. She has been studying all the source books and original scriptures of Āgamas, especially Siddhāntāgamas.

She has also presented an authentic and critical interpretation of Tiruvarutpayan, a famous Tamil scripture of Śaiva-Siddhānta which she could explain authoritatively because of her knowledge of Tamil language. This may be considered as rare distinction for a northern Indian scholar. She has faithfully and critically rendered into English Two Āgamas, namely Candrajñānāgama and Makuṭāgama; the detailed introduction, notes and references on them have much been appreciated by the scholars. She has actively participated in the National and International Seminars and discourses and presented her research papers on Śaivism in the philosophical conferences held at Toronto, Ottawa and Montreal. She has also attended the World Sanskrit Conference held in Italy and presented a research paper on Vīraśaivism. She is a deeply religious lady and devotes her entire leisure in persuit of ancient Indian philosophical thoughts and culture.

SHAIVA BHARATI SHODHA PRATISHTHAN

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